

SPIRITUAL TELEGRAPH FIRESIDE PREACHER

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

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SERMONS

BY
REVEREND HENRY WARD BEECHER,

AND
EDWIN H. CHAPIN, D.D.,

ARE PUBLISHED VERBATIM IN THIS PAPER, EVERY TUESDAY AFTER THEIR DELIVERY.

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PSYCHO-COSMOS—No. 4.

All theories of creation and the life of man are reducible to two, namely, the Idealistic or Psychical, and the Materialistic. The Psychicalist holds that the visible or sensational universe is but a fact of sense, and is created in, and subjective to, the sensational degree of the human mind, while the Materialist holds that it is a fact *per se*, independent of the human mind, constructed out of a pre-existing material, and would continue to exist, though all human minds were annihilated. The Psychicalist claims that the universe is created by God through or in man, and simply formed and pronounced in his senses, and has no existence outside, or independent of, the realm of sense, and consequently, were all human minds to be destroyed, the universe itself would cease to be. He regards nature (meaning thereby the visible, audible, tangible, gustatory, and olfactory forms), as a product of God through the affectional and intellectual degrees of the mind of man, expressed in correspondent forms in the sense-degree of man's mind, where the rapport or influx closes as the ultimate of creation. The Materialist, on the other hand, claims that man is the historical and ultimate product of a pre-established and pre-existing nature—the efflorescence and fruit of a pre-existent matter; or, as some qualified Materialists say, it is the matrix or mold in which the Spirit of man, being created out of spiritual and divine substance, is cast and formed, and into and upon which the divine life and sphere continually operate.

The Psychicalist affirms that times and spaces have no actual existence of any kind, either here or hereafter, independent of the human mind, but that they are purely ideal conceptions, and simply the most general modes by which the sense-degree of the mind cognizes the forms and objects of sense; while the Materialist affirms that times and spaces, natural, spiritual, or celestial, have an existence *per se*; that they are not mental conceptions, but are independent of the human mind, and would continue to exist, were all minds destroyed.

The Psychicalist affirms that neither the creation nor man himself has any actual existence, (in the sense of a matter or substance,) but are purely ideal forms or phenomena—"images and likenesses"—in a nearer or remoter correspondent semblance to, and of, the one only substance and being whom we call God, and who alone actually is, all else not in reality being, but only appearing to be; while the Materialist affirms that both man and nature are actualities, created from a substance and a matter, extending in a space and enduring in a time, not only "appearing" to be, but actually being, and yet that they are one thing and God another.

Again the Psychicalist affirms three co-existent discrete degrees of his mind. The affectional or love degree, being inmost, and the realm of use; the intellectual or rational, being middle, and the realm of means, and the sensational or object-

ive, being ultimate, and the realm of effects; the two higher degrees subsisting together in the lowest, or degree of effects, which is the theatre of use; thus that use is the inmost or celestial life of man, means his middle or spiritual life, and effects his ultimate or natural life, forming in a series the worlds (within him) of ends, causes, and effects. He holds that the world of sensational objects and forms is the mere educt of the world of uses, by the intervention or agency of the realm of means, and that thus, and in this manner alone, does creation exist and subsist. The law by which uses pass into the realm of means, and means pass into the realm of effects, he calls the "law of correspondences," which is the only law of creation, or in other words, the law of that mental educt before mentioned.

The more intelligent Materialists, whose philosophy has taken a tinge from the Swedenborgian programme, concede this doctrine of degrees of the human mind, and the law of correspondences as above stated, but they claim that the realms of life are not alone within the human mind, but, at the same time, without it, as planes or parallelisms communicating by correspondence, as well without as within man, thus clinging to the idea that creation extends beyond and outside of man, in a hypothetical space and time independent of him.

It requires but little reflection to see that these two theories are utterly inconsistent with each other, and mutually destructive. Both can not be, either in part or in the whole true. One or the other must be true. There is no ratio or relation between that which is ideal and that which is material. They can not contact or co-exist. There is no ratio between that which is, (matter, in the common acceptance of that term,) and that which is not, but only appears to be, (idea, in the common acceptance of that term;) or, in other words, if you please, no ratio between something and nothing. There is no ratio or relation between actual spaces and times, and ideal spaces and times, and, of course, no correspondence between them. Soul, Spirit, or idea, has not a single property or quality that can ever bring it into relation or correspondence with matter, and so vice versa. For, granted idea and granted matter, a property of matter is extension in space and endurance in time; then idea, to contact with matter, must also be extended in space, and co-endure with it actually, and not ideally, in time, which is absurd. So of all the sensible properties of so-called matter, such as size, weight, color, taste, smell, condition, etc. Thus granting matter, you are obliged logically to materialize Spirit or idea; or, on the other hand, granting Spirit or ideal, you are obliged logically to spiritualize or idealize matter. Hence it will at once be obvious that the two theories are wholly repugnant and mutually destructive.

This being premised, I proceed logically to demonstrate the truth of the ideal theory. It is conceded that the mind of man, or that which cognizes, is itself essentially psychical. If

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so, then it is impossible for it to cognize anything that is not also psychical. Hence it logically follows that all that it does, or can cognize, is ideal. Again, the mind has no knowledge out of itself. All that we know, or can know, is within it. It can never go out of itself to gather knowledge. Growth and advance in intelligence and love, knowledge and wisdom, is but the expansion and accumulation of our psychical experience or consciousness.

By recurring to what I have above said of the degrees of the human mind, you will recollect that the senses are held by the Psychicalist to be the sub-degree or ultimate of the mind. They are that degree or faculty of the mind which cognizes what we call the external world, and are not one thing, and the mind another, but the outside, so to speak, or lowest degree of the mind. They are the representative plane of the human mind—that degree of the mind where use is formed in all the varied objects of so-called external nature.

But the Materialist calls into court the five senses as witnesses, and declares that they uniformly testify to the existence of an external world. Let us see. The sensational perceptions are not in the organs of sense, but confessedly in the mind; neither, in fact, are the organs of sense themselves outside of the mind, since they are cognized in the mind. I see a tree, for instance, at the apparent distance of forty rods from me, and from this appearance I am accustomed to refer the cause of my sensational perception of the tree to something forty rods from me. But the sensational perception is in the mind, so, in truth, the distance of forty rods to it is but an ideal conception. Hence, both the tree itself and the distance to it are ideal, and can not be shown to exist *per se* and independent of the percipient mind. Furthermore, the Materialist calls in the aid of reason, and argues thus: "I see a vase of flowers on my table ten feet from me. I see that one is red, another white, and another blue. I arise and walk to them; I smell them; I touch them; I taste them; I shake them and hear the rustling of their leaves. I perceive all these varied sensations, and although I grant that the sensations are in my mind, yet I infer that the causes or objects by which they are produced there, are external to my mind. Moreover, I arose and walked a distance of ten feet to them, and occupied fifteen minutes in examining them." "But," says the Psychicalist, "a little reflection will show you that the inference you make as to the causes of those sensations, is itself also a mental process. Both the sensations and your reasoning, by which you arrive at the conclusion that their causes are external to you, are purely psychical conceptions, and every appeal you make, either to your senses or reason in the premises, is but an appeal to your psychical consciousness, or to that which is going on in your mind. Moreover, your arising and walking a distance of ten feet to them, and consuming fifteen minutes in their examination, are both purely ideal conceptions. They were both processes in your own mind, and no logic can prove them anywhere else. Thus you will see that not only all objects of sense, but all spaces and times, be they long or short, have no other existence, so far as you know, or ever can know, than a psychical or ideal existence. Their actuality, or existence *per se*, can not be proved. All objects cognized by your senses are simply facts of those senses, and contained within them, precisely as the objects seen in your dreams, or in trance-sleeps, are subjective to your mind. The same is in like manner true of times and spaces; they obviously have none other than an ideal existence. That the forms and objects of the so-called external world are truly beyond you, and extend in a space and endure in a time, is a sheer fallacy of sensuous observation. The senses are essentially fallacious, since their office is to make things only appear to be, instead of actually being."

If the Materialist should reply, that he cannot conceive how the goodness and wisdom of God is thus shown in palming off the visible creation upon man as an actuality, through the agency of a set of suborned and false witnesses, when in fact it is only a colossal fallacy of sense, the answer is ready and complete:

In the first place, I affirm positively, and without the least fear of a successful contradiction, that the creation can not be logically shown or even conceived to exist in any other way without identifying it with God, or eliminating him from the universe. If it is a material creation as supposed, occupying an extense and enduring in a time, then God to be present in

it, to contact with it, to uphold and sustain it, must extend with its extense and co-endure with its time, and thus we identify Him with all the actual times and spaces of the universe. It matters not *what kind* of spaces and times you postulate—whether natural, spiritual or celestial, and whatever subtle distinction you make between these. If you claim for them a super-sensuous or logical existence—that is, an existence *per se*—then God, to be omnipotent, infinite and eternal, must co-extend with those spaces and co-endure with those times; since if he does not, there is then a space where he is not, and a time when he is not, and consequently he is neither infinite nor eternal; and since if he does, then he is material and identified with those spaces and times, because to extend in space he must be matter.

In the second place, If He created the universe out of his own substance or life, then is the universe part of his substance or life, and thus you identify him with it, precisely as if you made a piece of furniture out of a poplar tree—that piece of furniture is part of the poplar tree; or, if he formed the universe out of a pre-existent matter and infused his life into it, as held by some materialists, then he must co-extend and co-endure with the amount of matter used, and the life infused be part of his life, and thus you identify him with creation. It matters not what subtle form these materialistic theories take, the logical ultimate of each and all is an atheistic naturalism or a pantheistic materialism. Granting times and spaces of any kind as existing *per se* or independent of the human mind, as having a logical and super-sensuous existence, as continuing to exist although all human minds were destroyed, then God, to be infinite and eternal, must co-extend with those spaces and co-endure with those times, and thus be identical with them.

In the third place, It is difficult to understand why the senses should be regarded as fallacious in many things, and taken as true witnesses in others. It is difficult to understand why they should thus normally contradict their own testimony. You whose reverence for the Divine love and wisdom seems so shocked at the assertion that the senses are constitutionally fallacious, and that the visible universe is not actually what it seems, please tell me why in the Divine wisdom the stick was made to appear crooked in the water? why the street was made to appear narrower at the farther end? why the firmament was made to appear concave? why the stars were made to appear as near to you as the moon, etc., etc.? And why the Divine wisdom thus cheats you in small things, and then stops short in his programme and deals honestly with you in the "weightier matters of the law?"

It seems to the writer that Idealism, when thus systematized and explained by the doctrine of the discrete degrees of the human mind and the law of correspondences, can not be successfully resisted. It is the finale of all logic, philosophy and experience. It is the only theory of creation and the life of man that claims a respectful consideration at the hands of the modern philosophic Spiritualist. It is the key which unlocks all the myths and mysteries in theology, philosophy and religion, and promises a logical and rational solution, in view of the psychical and spiritual facts of modern date, of the future life as well as the present, and to this end I offer a few farther suggestions.

The Idealist holds that this life and all future lives are psychical; that is to say, similar to the life we experience during dreams or in trance conditions. He claims that this life is a lucid, coherent and normal vision or trance life, under the presidency of the law of correspondences, by which internal states of affection and thought are formed and pronounced in their myriad correspondential forms in the senses, where alone exists the apparently objective world. That affectional, intellectual and sensational human life comprises all there is of creation. That the visible creation is the symbolical or representative language of the human soul, uttered in the senses. That the senses are the continents of the visible universe, and give apparent being to objects, scenes, imagery and all that they cognize. That distances and times are idealities, symbolizing love and intelligence, or affection and thought when ultimated in the senses, which are the stereoscopes of the mind. That progressions through so-called space, and successions through so-called time, are mental processes, cognized in the senses and there expressed in correspondence with changes in the states of man's affections, desires and wishes

That the wish or desire to go or come here or there is ultimated in and cognized by the senses, producing the pondering appearance of going and coming here and there, is a psychical walking, precisely similar to our dreamings or trance-walking. So the lapse of time is measured and pronounced in the senses, in strict subordination to the ponderant changes or successions of thoughts—the senses make these changes the appearance of an external lapse of time, precisely as the trance-sleeper can be made to experience a lapse of many days in a few of our minutes, according to interior and induced states.

In the spiritual world, each society or sphere there, which is composed of many or few Spirits, forms one general rapport, according to the similitudes of their ruling love or distinctive use. From that rapport they have one common scenery presented in their senses, which is as fixed and constant as the ruling love or use. Their distance from other societies appears according to the degree of the similitude or dissimilitude of their states. If the similitude is great, they appear near; if the dissimilitude is great, they appear distant, and this in every conceivable variety and degree. The same law applies to this life or condition of humanity. The minds of men in this natural condition are all *en rapport*, forming a common sphere of the natural mind, or one common natural sphere of affection and thought; each man, tribe or nation having nevertheless his or its distinctive characteristics. This general rapport of the natural mind gives, from age to age, fixedness and continuity to the sensational appearances of things here. All men being involved in that common rapport of the natural mind, like bricks built in a wall, see the same objects, precisely as a half-dozen of trance subjects, *en rapport* with each other, perceive the same apparently external scenery. The island of St. Domingo, for instance, lies in a certain latitude and longitude, and in a certain relative position and distance from other islands and from New York, in the general natural mind then *en rapport*, and not outside and independent of it. The position, the latitude and longitude, the island itself, the distance to it, and the time that it takes to go there, are all in the general mind in its sense-degree. No logic, philosophy or experience can prove it otherwise. "I wish to be understood," says Henry James, "as saying not only that every mineral, every vegetable and every animal existence, but also that every star, whether wandering or fixed, every sun and every system of suns, within the flaming walls of so-called space—whatever the heaven of heavens embosom and the depths of hell—is contained in man and draws its nutriment only from the power of his great destiny."

Death is but the psychical change in the soul from a natural condition to a spiritual condition, by which change all natural objects of sense are, to that particular Spirit, annihilated—it can not even say "annihilated," because they never did in fact really exist, but only seemed or appeared to exist—and the spiritual objects of sense become visible, audible and tangible. The man is exactly the same man he was before, and indeed for a time wearing the same clothes, wearing the same ring on his finger, walking with the same staff, wearing the same spectacles, influenced by the same passions, appetites, purposes and ends, lying if he be a liar, speaking the truth if he be true, etc., etc., just as though he had awoken up in a dream. Things are just as tangible and actual to him as before—indeed much more so. To appearance he has precisely the same body he had before, with its scars and marks; the same voice, gait, address and manners. The body, whether natural or spiritual, is nothing but a phenomenon, a mere sensational appearance, not being substance at all, but only the appearance of a substance. The entombed corpse is only a phenomenon of sense—the sensuous representative of his cast-off natural condition. So when we awake up in a dream we are in all respects the same person, wear the same clothes, walk with the same staff, and feel, think and do exactly as when awake. So the clairvoyant, when he seems to go out of his body to a distance, assuredly don't go naked, but wears the same clothes, has the same body, and feels, thinks and behaves just as though he were making the observations in his normal condition. Thus I hold that human life, in every sphere or condition here or hereafter, is simply and solely an affectional, mental and sensational process—a Divine phenomenon or seeming, the only actuality being God, or the great I Am.

SPIRITUAL LYCEUM AND CONFERENCE.

SIXTY-FIRST SESSION.

QUESTION: How can the laws of Brotherhood best be carried into practical operation?

Dr. OXON said: Before entering upon the subject of the evening, he would mention some of the facts contained in a pamphlet written and published by Mr. Conklin, being a narrative of his adventure for the recovery of alleged buried treasure. It appears that the treasure has not yet made its appearance, though certain very singular and interesting spiritual manifestations and tests in relation to it, have been witnessed from time to time. The manifestations are genuine, though the gold be hypothetical, and the pamphlet is full of interest to the inquirer after truth, inasmuch as the facts which it recites reveal the treasure of immortality to the seeker; which, to the man who will put it to use, is worth more than any statable sum of gold or silver can be; and this revelation of the treasure of immortality, it is supposed by some, is what the Spirits meant all along.

Mr. SMITH: The true brotherhood, or the true church, which is the same thing, is neither more nor less than a system of divine order. Its method of procedure is perhaps best illustrated in the economy of the human body, or in the formation of crystals. The divine order must proceed as the cork grows. None but Deity himself can establish the true order of brotherhood, though man may work with him and does, because in man, as a child of God, are the elements of the divine order. His instincts ever prompt him in that direction, while the ignorance which he is wont to dignify by the name of knowledge, leads him astray.

Dr. YORK desires to see the question assume a less theoretical character, but confesses to personal inability to make it satisfactorily practical. Our theories are well enough. The Government, before it sold out to the cotton and tobacco interest, was wont to insist on one quite sufficient, if it would only give us land enough to stand on while we make the effort to put it in practice. Before it put a Southern collar around its own neck so tightly as to choke itself black in the face, (which accounts philosophically for its sympathy with the fresh importations of that "fast color" from Africa,) it used to say, every Fourth of July "that all men are created equal, and have certain rights," etc. But since it has become plantation overseer and land speculator, it has completely put out of its own power, or that of any one else, to live the doctrine.

Mr. PARTRIDGE: It is true, there is not much use to talk unless our sayings have a practical bearing. The needs of the brotherhood are sufficiently obvious, but when we cast about for the means of supplying them, we find ourselves beset by a fiery dragon whose claws are laws, and whose name is society, but whose nature is the incarnation of falsehood! To promote the brotherhood, the false society must be regenerated by the introduction of the true order. All legislation which looks to the interest of individuals, classes and cliques, at the expense of the whole, should receive our immediate attention with a view to their speedy abolition. Woman is barely recognized as a *fact in law* to the extent that she may be taxed if she has property, and punished if a transgressor. She can have no voice, however, in the law that punishes or taxes. The false society first makes her an outlaw, and then hangs her for doing the work of an outlaw. Our system of laws needs the influence of woman as well for man's sake as for her own. It is savagely masculine; that is to say, it manifests the brute instinct of superior force, for selfish ends. It is the dunghill cock, perched upon the pinnacle of his proud domain, mighty tuncious of his own barley-corn, and grimly tolerant (for his own purposes) of the pullets at his feet. Woman is a power. Earth which society has foolishly rejected, because it has not recognized its true character and value. Nature made woman a *power* Society has made her a puppet; and then, as one folly is sure to beget another, man naturally despises her for being one; and so invariably rejects her aid when it pleases his bradship to consider what he calls "serious matters." When he condescends to be a puppet, (which he often is without any condescension at all,) he is well pleased that she should be a puppet; and, as this is the plane upon which both parties chiefly manifest, society consists mainly of puppets and puppets, with a pretty thorough sprinkling of sirates and drones. This state of society must be changed, if we would see the reign of brotherhood on the earth. It is not possible for us to support a gang of thieving office-holders, first to tax us to the ultimate limit of endurance, and then steal a large percentage of the proceeds every year, and do at the same time what brotherhood requires. Every burthen, whether of Church or State, rests upon the shoulders of labor. The rich landlord cares nothing for the increased taxes; he adds it to the rent, and the tenant, not himself, pays it. Under the accumulated pangs of these social and legal inflictions, brotherhood is forgotten or denied. It is crucified, in fact, between the two thieves—Church Divinity and State Law.

Dr. HALLOCK: Brotherhood, doubtless, demands the noblest uses of the brother. If to plant any human being on a ten acre lot, with a house over his head, and all his physical wants supplied; if to stall him comfortably as an ox, is to make him like the ox, happy and contented; and if to be a happy and contented animal were the grand object of his being, brotherhood might best perform its uses, perhaps, by enacting the political economist, or becoming a land surveyor, or

house carpenter, or gold-currency democrat. In that case there might be some hope for some one at least of the thousand and one schemes of social reform where with the social philosophers have blessed the world, as yet, to but little purpose. Precisely because it is not so, because his needs run quite beyond the reach of political economy, because he requires an infinite amount of brotherly help before the United States Mint can do him the least substantial good, they fail. What the brother needs is, to know. He requires to be instructed, not as to the value of a dollar, but in the true worth of himself. When he finds what himself is, he has the true standard of every other value. This is the contribution to brotherhood required pre-eminently of this age, because this age has pre-eminently the ability to make it. How was it with that "Elder Brother," as we name him of the first century? What was his brotherly contribution? He wrote no treatise on the currency, established no society for the abolition of the laws, organized no party for the distribution of the land; while at the same time, his life demonstrates that his great heart was full of philanthropy and love to the neighbor, and his great head enlightened with the needed wisdom to direct it. His contribution was, teaching. He is called the "Great Teacher," that Elder Brother, is he not? Great because he taught the sciences that lie back of, behind—that underlie all that the little teachers in the world's primary school have ever dreamed of. The brother needs to know, for example, that he can not measure himself by a dollar. He is perpetually trying to achieve that impossibility, and in the fruitless struggle makes sad waste of his own strength. It is like putting the Atlantic Ocean in a quart pot. No easy task, in a world whose practice has been all the other way, to teach a human being that there is no ratio between a dollar and himself, but one fairly comprehended: he has the "ground rules" for the solution of every social problem. These younger brothers of ours, like the old boys in Douglas Jerrold's "Turveytop," spell good as they did—g-o-o-d, good. Some of the very youngest spell it—b-l-o-o-d, good. That is not the way, Heaven knows, and yet they are taught it daily by precept and example. It is a mode of spelling which must be unlearned.

Mr. FOWLER: Brotherhood must result from experience. He does not rely much upon aid from Spirits, and still less upon political action. Public opinion is before law, and when that is ripe for change, the law will change with it. Experience proves that, in this country at least, a law which is not public opinion is a dead letter. The equal distribution of the soil has nothing to do with brotherhood. The basis of brotherhood is the right which each man has in every other man. Once lay that basis in the world's consciousness, and it will do with the land as well as all things else, what brotherhood requires. We talk about land distribution as though it were the grand panacea. But all men do not want land—would not know what to do with it, or care what became of it if they had it. If the universal instinct of humanity was to raise potatoes, it might do, but as it happens that it is simply to eat potatoes, it will not do. He is in favor of teaching. Men can not live the true life until they learn how.

Mr. FOWLER desired to have a former report, which contains his paper on this subject, corrected, so that the paper shall commence thus: "There must be a brotherhood before the laws of brotherhood can be practical, for we must live in a brotherhood before we can be within its jurisdiction or under its laws."

Mr. — said: If we could but get some vital principle to carry home with us, it would be a blessing. To illustrate said principle, he would relate an anecdote. A steamboat was waiting for a railroad train. When it arrived, several passengers informed the captain that their going with him was subject to a condition that he refused to take a sick man who was on the train. As no one was present to represent the invalid, the captain, pending his decision, called on him in person. The young man was dying of consumption, and his earnest wish was that he might reach home to die in the arms of his mother. Learning this, the captain said, "You shall go, Sir, if not another passenger goes with me." And he did go; the captain carried him to the boat himself, and cared for him as for a brother. The gentlemen who wished to contract to leave him behind to die among strangers, went too. During the passage, they sent for the captain, and made him a party to quite a diffident proposition. They had become both ashamed and penitent, and by way of restitution to their own outraged manhood, to their sense of brotherhood, took up a collection for the benefit of their sick brother. This is his illustration of the vital principle alluded to. Several other illustrative anecdotes were related.

Mr. DRESSER said: He should have liked to open a new vein in the grand subject of brotherhood, but it is too late this evening to more than indicate the direction it takes. The barriers raised by Church and State to the cause of brotherhood, have received some what appropriate attention, but geographical lines and boundaries play no mean part in the mischief. The course of argument he would pursue, did time permit, is indicated by the lines of Cowper:

"Lands intersected by a narrow strip abhor each other;
Mountains interposed, make enemies of nations
Which else, like kindred drops, had mingled into one."

Adjourned, R. T. HALLOCK.

Two expired notices were, by an oversight, sent to press with the first form instead of the following, which should have been inserted: Mrs. Spence's Lectures.

Mrs. Annanda M. Spence will lecture at Moosop, Conn., August the 16th, 17th, 18th, 19th; at Foxborough, Mass., August 21st; at Providence, R. I., the 1st and 2d Sundays in Sept.; at Buffalo, N. Y., the 1st, 2d, 3d and 4th Sundays in October. Mrs. Spence may be addressed at either of the above places, or at 534 Broadway, N. Y.

Miss Hardinge's Lectures.

Miss Emma Hardinge will lecture in Columbus, Ohio, Tuesdays, Sept. 4th and 11th; in Cleveland, Sept. 18th; in Lyons, Mich., Sept. 25th; in St. Louis during October, Evansville and Memphis during November, and New Orleans during December. Miss Hardinge returns to Philadelphia and the East in March, 1860. Address, No. 6 Fourth-avenue, New York.

Mr. Ambler also wishes us to say that in addition to his other appointments, he is to speak at Worcester during the month of Sept.

LOUIS NAPOLEON.

NEW YORK, August 1, 1859.

CHARLES PARTRIDGE, Esq.: Sir—You have been invited to furnish well-authenticated facts of Spiritual manifestations to the *Académie des Sciences Morales*, which has appointed a committee, sanctioned by that strange, inscrutable man, Louis Napoleon, who from his youth has followed St. John's motto. "Beloved, believe not every Spirit, but try the Spirits whether they are of God."—*First Epistle 4:1*.

As the savant, Allan Kardec, is secretary of this committee, you may be sure that your communications will receive all the attention they merit. The French scientists have no cant like the American and English; neither are they dreamy like the Germans. They take hold of a spiritual manifestation as of any other scientific investigation, with a view to enlarge the domain of science and philosophy.

Though we may not indorse and approve of all the doings of the Emperor of the French, let us give him credit for being the most independent thinker and actor of the age; for he it was who welcomed Hume to the Tuilleries; he it is that sanctions a committee to investigate spiritual phenomena, when the Pope, archbishops, bishops, priests, aye, even Protestant D. D.'s of every denomination had branded Spiritualism, and pronounced it dangerous to both Church and State. Thus this man, not of words, but of thought, action, and deeds, shows his independence, and asserts his individuality, as transcending all human interference, be it political or religious.

No wonder that the man who had for his grandmother Josephine, who, it is said, "never caused a tear to be shed," should have been the modest, unassuming and tender child, who, at the age of twenty four, wrote his *Réveries Politiques*, a book full of enthusiasm and lofty aspirations! No wonder that the mortal who had for his mother and early teacher such a woman as Hortense, should be the most practical man of of the age. No wonder that a young man, who became Napoleon's heir, should do some rash acts to attain his object. The youth of France were growing up without hearing, seeing, or knowing anything of the Napoleons, and it was treason even to mention the name; the *Strasbourg Escapade* singled out Louis Napoleon, and made *la jeune France* aware of his existence. I was then in college, near Strasburg, and realized, for the first time, that there was such an individual, and I saw the wiseacres shake their heads and say: "le jeune étourdi."

No wonder that a being who had such sad experiences of human nature, should be taciturn, keep his own counsel, conceive, ripen and carry out his own ideas, some of which may be found in his "*Considerations Politiques et Militaires sur la Suisse*," a work which attracted the attention of diplomats and soldiers, and rendered its author so popular that the Helvetic Diet conferred upon him the title of Citizen of the Swiss Republic, and the rank of captain of artillery in a Swiss regiment. No wonder that a creature who had been used by friend and foe, by crafty politicians and treacherous courts as a scape-goat, should suspect every body and everything, and leave nothing to chance. His "*Idees Napoléoniennes*" revealed his plans and aspirations as a statesman; his pamphlet called "Extinction of Pauperism," was in the hands of every mechanic and laborer; it won him the millions of votes in '48.

"Some, therefore, cried one thing, some another; for the assembly was confused, and the most part knew not wherefore they were come together."—*Acts 19:22*. Such was the Republican Assembly of France. Many a time I heard sober and industrious people in Paris say: "Anything would be better than this," when speaking of the intrigues of the Socialist assembly. Whoever knew the vagaries and follies of that body could not be astonished at the *Coup d'Etat*. It is now a matter of history, and when I peruse it, I am only astonished at Louis Napoleon's forbearance and clemency; for all those theorists, utopians, idlers and demagogues were kindly arrested, and merely sent to *Mazas* for a little while, and then let loose to sin again. They were caught in their own snares while planning the President's arrest and trial. There were a few honest, well-meaning, practical men in that assembly; but ninety-nine per cent. were dreamers, idlers demagogues and rascals, just as our assemblies and municipalities are here. No doubt a *coup d'etat* could not come amiss either in New York or Albany, perhaps not even in Washington. Martial law, with all its inconveniences, would be preferable to mob law and political swindling, so far as the sober, industrious

and quiet citizen is concerned. Such a state of things would be but a transition to a benign despotism which would soon fill the seats of political knaves with responsible citizens, and thus stop legalized pilfering and stealing. It would give us something for the ten millions we pay; as it is we pay and gorge an idle and worthless mobocracy that robs our treasury, and if we say anything we are in danger of being knocked down or assassinated; and thus we are tied hand and foot, and have not even the right of revolution; for, pray, whom shall we attack? His Majesty? His Majesty is you, he, she, it and I. Thus we trudge on, and pay, and get nothing but national and individual degradation. It is to be hoped some Jackson will arise who can realize our civil degeneration, attract to him the honest and order-loving, deliver us from this effete republicanism, and establish a state of things where the taxes will be appropriated to the uses they are asked for, even if those uses were to maintain a fine army with its marshals, generals, bands of music and parades, which we could see and hear in our new Central Park.

As it is, we pay more than any European citizen, and have filthy streets, bad roads, an inefficient police, a venal judiciary, and a more venal legislature and executive. We have plenty of law, but no execution of it. Constitutions are altered, and codes revised; parties run high and cry for reform; men succeed each other in office, but the same disorder prevails, and things grow worse from year to year as the population increases. It would seem as though the saying of Jugurtha, "Rome is for sale; the highest bidder will have it," is fast realizing, as regards the great Republic of the New World. It may produce its Caesar, Brutus and Cassius; but then it may also have its Octavius Augustus, who will restore social order and probity.

No sooner had the middle classes of France, which are the sober and steady part of the country, asked for a decennial president, than all the factions, old Legitimists, Orleanists, and Socialists conspired to produce anarchy, and thus paved the way from the decennial presidency to the empire; and this again took place with the approbation of the *bourgeoisie*, backed by the army who were disgusted with Bourbonism, Orleanism, and Socialism, which had shown their fruits since the Restoration. Thus came the present state of things, not as a sudden fungus that grows during the night, but as a natural growth from previous political seeds. In all this, "coming events cast their shadows before." These shadows were not visible to the frivolous, the unobserving, the vulgar; but a sagacious man like Louis Napoleon could see them clearly, as he had watched things from *Arenenberg*, Switzerland. He had foreseen the crisis, calculated the chances of convalescence and recovery, and, if the national health holds out, he will unite and tranquillize France, and emancipate Europe; for he can control his temper, which his uncle could not before him. He is discreet, and keeps his own counsel, which his uncle did not. He can do, and does all this, because he was reared in the school of adversity, which his uncle was not. Strasburg, Boulogne, and Ham made him reflect and see things as they are, and not as we fancy. Such experience is calculated to render a sensible man thoughtful, prudent, moderate, wise—aye, even providential.

I am told, "But your hero is a despot; he has muzzled the press, and with it public opinion; I do not like him." Pray, who did ever like the surgeon? And yet, is not the surgeon as useful and necessary a man as he who heals the wound? France was sick in some of her members—very sick—her press had degenerated into vagaries, illusions, and idle speculations; nay more, into *La Canaille*, which proclaimed the right of every idler and vagabond to share, and share alike, with the workers and the provident. Already parasites paraded about the streets, repeating these ideas, and when told of their absurdity, began to raise barricades in their defense. Louis Napoleon ventured to be the surgeon, when no one else dared to come forward. He succeeded in arresting the spread of this cancer, even without extirpating all its ramifications. You say you do not like him, and this you get from our lying, corrupt, and venal press, which, though not quite so bad as *La Canaille*, would be better for a little muzzling, especially when it comes to their attacks on private individuals, who have no alternative but to pocket the insult, or horsewhip the editor. Perhaps a little clipping from the wings of public opinion would not come amiss here, especially when it tries to coerce

people to keep up a Jewish institution, whether they will or not, and thus impose a useless religious tyranny, which is worse, more hateful and contemptible, than any civil revolution or despotism could be.

Recent events have shown that Louis Napoleon can control his temper, moderate his desires, and adapt himself to circumstances. His desire was to free and unite Italy; but when he found that the divine-right principle of kings was yet so deeply rooted, not only in Austria, Russia, and Germany, but even in England, he suddenly stopped in his victorious career, and made peace to the astonishment of both friend and foe. Perhaps the revolutionary element led by Garibaldi and Kossuth had a great deal to do with this abrupt stoppage of the war; for Garibaldi, spite of his precise orders, could not be made to respect neutral soil. He began to invade the Tyrol, and thus roused the exalted susceptibility of the Fatherland. I am told the Emperor is a queer man; he does not do things like other people. It would be strange if Louis Napoleon were not exactly as he is—his own overture, his own drama, his own denouement. The circumstances from Strasburg to Villafranca have taught him to be so; he has learned the lesson, and has carried it out in the Crimea and in Italy; and if he lives, he will have to carry it out with regard to England.

I have thus strayed from my subject, which was to show Louis Napoleon as an investigator of Spiritualism, which he investigated himself, and now appoints the *sacants* of France to do likewise. In this, and in his trying to liberate Italy, we see plainly that he tries to be as liberal as he can and dares to be. Speaking of his laws, Solon was wont to say: "If they are not the best possible, they are the best the Athenians are capable of receiving." Louis Napoleon, who has made government a study, as may be ascertained by the books and pamphlets he wrote on that subject, may say the same of France, Italy, and perhaps of Europe.

As Louis Napoleon has attracted the eyes of the world for the last ten years, we shall in our next follow him as a child, a youth, a pretender, an author, as President, and Emperor; and as such, directing his attention not only to civil, military, and moral, but also to spiritual themes.

Respectfully, J. A. WEISSE.

SHAKER THEOLOGY.

FACTS FOR CHRISTENDOM.

First, Jesus Christ was the first Christian. He practiced what he taught—the absolute necessity of being born again, out of the earthly into the heavenly element; and when that is accomplished in any soul, all old things in that soul are done away.

Second, There is not one soul on earth that is born again.

Third, There are a few who make it the business of their lives to strictly watch themselves, "that the evil one touch them not" or mar the begetting of God in their souls.

Fourth, The Church of Christ on earth is composed of such, and none else.

Fifth, They are the Church militant; and why? Because they are in a state of antagonism to the earthly element in their own souls.

Sixth, Christ's mission into the world was to save his people from their sins, as above stated, by placing them in a state of antagonism. "Any man who will be my disciple, let him take up his cross daily."

Seventh, The Roman, the Greek and the Protestant Churches are not of, nor do they belong to, the Church of Christ, because they are not in a state of antagonism to the earthly element above alluded to.

Eighth, If they were in a state of antagonism to all evil, they would not commit sin.

Ninth, They do commit sin.

Tenth, Therefore "by their works shall ye know them." They war and fight, etc., etc., as at Sebastopol; the Russians of the Greek Church, the French of the Roman Church, and the British of the Protestant Church.

Eleventh, A Jewish Christian Church, and a Gentile or Pagan Christian Church, did exist at the same time.

Twelfth, The Jewish Christian Church at Jerusalem had all things in common; they did not marry, and abstained from war; they possessed the resurrection power of rising out of the earthly element into the heavenly, angelic, or Christ-sphere. All within the pale or spirit of that sphere were saved from sin. With them rested the Spirit of Christ; and all who came into that Spirit had their sins remitted on earth, and, as a matter of necessity, in heaven also.

Thirteenth, The Pagan Christian Churches were not a continuation of the Pentecostal Church, but they were not even an integral part thereof, but were distinct from them; they were not admitted into the Pentecostal Church, but were merely allowed and tolerated as an outer court thereof. The Pagan Christian Church held private property, married, had slaves and practiced war. It was this court that ultimately "scattered the power of the holy people"—the power that saves from sin, assuming authority, and "standing where it ought not" in the holy place, it "trode under foot holy things," counterfeited, and feigned the Christ-power, and so became Anti-Christ.

Fourteenth, The Pagan Christian Church was composed of heterogeneous materials (just as it is at this day); foolish Galatians, carnal Corinthians, guilty of deeds "not even named among the heathen."

Fifteenth, In the second century a great schism took place in the Pagan Christian Church. The then Bishop of Rome excommunicated all the Bishops of the East, because those of the East would not eat lamb when he ate it. Those of the East excommunicated the Bishop of Rome in return, thereby nullifying the whole Pagan Christian Church. "Christ is not divided." Both parties remained obstinate in quarreling over the slaughtered, peaceful lamb, and are not reconciled to this day. Hence there are two Popes in Christendom at this hour—the Patriarch or Father of the Greek Church, and Pope of Rome. And since it is the nature of parts to possess the properties of the whole, if the Pagan Church possessed infallibility when it fell into two, the infallibility property must have been split into two also; and when the Roman Church fell into two under Luther and Calvin, they must in the very nature of things have retained their share of infallibility and of "power to minister in holy things." These men were good Catholics, and ought to have been *sainted*. All the difficulty was in their being a little too zealous; they wanted the old woman of the Vatican to walk a little straighter, and not to cover so many dirty things with such a width of orinoline—that was all!

Sixteenth, The Greek and Roman churches of to-day are the lineal descendants of the said Pagan Christian Church. The Protestants are fragments of the Roman Church, and bear the same relation to it as parts do to a whole; and as water can not penetrate a rock, but can find its way among its fragments, so there is more light, progress, personal and civil and spiritual freedom and security of life in Protestant than in Catholic countries. Therefore it is desirable that a perfect solution of the rock and its fragments take place (the process is begun), and mind be disenthralled, so that that power which creates all things anew may, without let or hindrance, bring forth the new heavens and the new earth, in which shall dwell righteousness, even as in the Pentecostal Church.

Seventeenth, The Greek, the Roman and the Protestant Churches shall bear no relation to the Church of the latter day. In it its members shall learn the art of war no more, and the cannon's terrific roar shall not be heard within its borders. Come, then, ye good men and women true, of all sects and parties, of all colors and of every clime, of all religions and of no religion, and raise a voice and lift a hand to bring about on earth the reign of love, justice, equality and universal peace. Undo the heavy burdens; let the oppressed go free; bind up the broken-hearted; give deliverance to the captive, and to all an equal chance to an equal share of all God's blessings, spiritual and temporal.

F. W. E.

SPIRIT-CHILD-GRAFTED APPLE TREE.

MADISON, N. Y., July 28, 1859.

ED. TELEGRAPH AND PREACHER:

Below I send you for publication, if you desire it, a very interesting test of Spirit-intercourse, which I received from the lips of the parties concerned.

Mr. Noah Tyler, a well-to-do farmer of this place, had a son twelve years of age, who, about a year previous to his decease, went to work himself, and grafted a young apple tree which stood by itself down on the hill-side in "the old gull." The grafts grew finely, and the young grafter grew proud and happy as he beheld the works of his own hands prosper, and realized that he was the sole proprietor of the apple tree "adown the hill-side," on his father's old farm.

Some time after the death of his boy, Mr. Tyler

the tree, and had it transplanted near his house, but had many doubts as to the tree living in its new place; and his fears were realized, for the tree lived but two or three years, dying slowly, but surely, every day. The transplanting of this tree was a circumstance not known out of Mr. Tyler's family, or if known, was not thought of by any of his neighbors.

About three years after the decease of the child, Mr. and Mrs. Tyler attended a circle at the house of James Peck in Deansville, N. Y., where was stopping a lady medium who was an entire stranger to them, and while they were not thinking of the tree, and not one of the circle had ever heard the circumstances of transplanting it, the medium became influenced, and addressing Mr. and Mrs. T., she improvised and sang the following verses:

When from the hill-side you removed
My little favored tree,
'Twas not the tree which you so loved,
Ah, no, but it was *me*!

And when you bore it from the lot,
Whereneath the bank it grew,
I saw you place it near the cot,
For I was there with you.

And then I heard you gayly talk
About the tree which grew
Adown the hill-side, on the bank,
For I was watching you.

And as you talked I came so near,
I looked within each eye,
And there I recognized a fear
That the apple tree might die.

And as you view each withering bough,
Let it remind you of the past;
You labored to save me once, but now
I live among the blest.

For now I'm blessed with beauties bright,
I see with unveiled eyes—
Beauties are two-fold in the light
Of my home in the upper skies.

Beauties are transparent here,
They glow with a light divine,
And every flower a light doth bear
Of its own sweet native clime.

Mother, the flowers which I present
Are beautiful to view,
And then again, they represent
The love I bear to you.

Mother, 'tis me, who throws across
Thy vision in the night,
Those beauties which doth bear the gloss
Of our celestial light.

Those love-like pinions, as they float
Upon our sea of light,
Are but the images of thought
Thrown off within thy sight.

Mother, those light and fairy pinions,
Floating in our liquid sea,
Are but the bright and fairy emblems
Of what thou'lt be.

The above test has never been published, although well known in this vicinity, and the many readers of the TELEGRAPH AND PREACHER here will be pleased to see it in print. The circle where this communication was given was large, and its sudden and unexpected effect upon Mr. and Mrs. Tyler produced an influence upon all present never to be forgotten. Mr. Tyler had been for years a confirmed disbeliever in a future state, and to use his own expression, he believed that man had no more soul than a mullen-stock. But the light of Spiritualism has opened his eyes to a glorious immortality beyond the grave. Through the medium of his wife he daily holds sweet converse with the departed "loved one," so that his cup of happiness seems nearly full even amid the thorny vicissitudes of life.

I have been lecturing in this vicinity for several weeks past with the most flattering success. The pure principles of Spiritualism are rapidly making their way into the hearts and heads of thousands round about here, and particularly so with those who read the TELEGRAPH AND PREACHER.

Last Sunday I addressed a large gathering a few miles from here, at a grove meeting, and wherever I go I take pleasure in reminding my hearers that you now publish the sermons of Beecher and Chapin, in addition to the great amount of other matter more directly pertaining to the facts and philosophy of Spiritualism.

I speak to the friends in Utica, N. Y., next Sabbath, and the week following I lecture in Gerrit Smith's meeting-house in Peterborough. Yours fraternally, LEO MILLER.

REMARKABLE CURE BY LAYING ON OF HANDS.

[The following is, for aught we can see, as remarkable a case of Spirit healing as any recorded in history, either sacred or profane, so-called, and it is but one of thousands which have been given to the world within the last ten years. Christians lay much stress on the healing of the sick by Christ and others of his day, but what have they to say of these modern healings? The lady who was healed called on us on the 20th of July apparently well, and in full use of her right mind and of her limbs.]

The writer was afflicted from early childhood with much pain and weakness of the back. At the age of fourteen years, more violent symptoms of "spinal irritation" (as pronounced by physicians) appeared—intense pain and soreness of the spinal nerves—at times depriving me of the use of my arms. After some five years the weakness extended to the lower part of the spine and lower limbs, and for several months I was unable to walk. Then, again, four years afterward, I was for eighteen months deprived of their use. At this time, however, other causes combined to produce debility. During the last sickness preceding my cure, the loss of power in my limbs became complete. It was impossible, when I was held in an upright position, to stand, or to make any motions whatever with my feet, and my limbs seemed like two heavy bodies somehow fastened to myself.

In the bed, it was impossible to move or turn from one side to the other. The greatest amount of suffering was in the brain, where there was seated a torturing, unspeakable agony, producing, at times, an excitement very nearly amounting to insanity. By the physicians employed, there was held out no hope of recovery, and all expectation of help through any known means was abandoned.

Finally a neighbor, Mr. S. C. Crane, called upon me, who had been cured of deafness through Dr. Fellows. He expressed a strong faith that I might be restored through that medium's healing power. He very kindly wrote to Dr. Fellows, desiring him to visit Potsdam. On the 7th of March, 1857, he came, and called on me very soon after his arrival. Immediately after coming in, and during the first two hours, he made passes and manipulations a great part of the time, during which the pain in my head increased; but I was, at the close, able to use my feet, and within four hours after his entrance to my room I took a few steps alone, the first I had taken for more than eighteen months. After this, his presence only seemed necessary to impart to me the healing influence, as the next day I was controlled by Spirits myself, and made literally to "work out my own salvation." On the 8th, about twenty-four hours from the time Dr. Fellows first entered my room, the obstruction of the spine was removed, causing intense pain, which was followed by a strongly perceptible flow of nerve fluid through it, and down the lower limbs, producing a feeling of life and strength, which seemed truly like being raised from the dead.

The Doctor then informed us that this condition of the spine was caused by a hurt, received when about two and a half years old, by falling on a bedstead, which we learned two days after from a nurse who attended me in childhood, and who was living in my father's family at the time, was correct, but no one present knew this fact. My strength and health continued to increase until the first of September following, when I unavoidably fatigued myself by too great exertions, and was much weakened. During the following winter I remained quite feeble, but a visit to Dr. Fellows in the spring was the means of restoring me again. Since that time my improvement has been almost constant, and at present I am able to perform a considerable amount of labor with comfort. The only witnesses on the first day of Dr. Fellows' visit to me, were Mr. and Mrs. O. Davis, of Potsdam, in whose family we were boarding, and Mr. S. C. Crane.

Mrs. L. B. CHANDLER.

POTSDAM, ST. LAWRENCE CO., N. Y.

SPIRITUALISM AND ITS USES.

In the infancy of a nation, the only thought which seems to govern its people is how to accumulate wealth; and not till institutions, the proper growth of time, begin to assume form and shape, do such a people discover the legitimate use to which wealth so acquired may be applied. In like manner, the faith of a new truth in science, whether of the mental or material world, is that the unthinking masses convert it into

a mere football, the sport of their passions as well as their prejudices; and not till they have satisfied both can such truth, like Noah's dove, find a resting-place in the bosom of the investigator, whose business it is to find a use for and apply it. Modern Spiritualism, so far as I have been able to observe, has not been an exception to this rule; but notwithstanding this, it every day unfolds new uses as well as new phases, as the following test will illustrate:

About noon on Tuesday, August 2, while engaged in conversation with Mrs. Van Houghton, 187 Forsyth-street, whose name is associated with some remarkable tests related in your paper, a professional gentleman, whose name I am not at liberty to give, though I send it to you, called on her, and said he wanted the name of a person whom he had not seen for six years, and for the last twelve months he had incessantly belabored his memory to recall the lost name, but to no purpose; and added, "I know you can give it to me." The alphabet being called, the letters "C O N V E R S" were given without once hesitating.

Thus, through this unseen agency, the names of those most dear in early life may be recalled, and with them all the loved associations that cluster round our infancy—places covered with the rubbish of our after-life toil, and faces which to see we vainly peer through the long vista of the past, but which will at once become radiant when the name long lost is recalled.

One thing in relation to this test I can not permit to pass without notice, not that it reflects the slightest discredit on the parties concerned, but because it is the language of the world's prejudice. I mean that professional men of honorable standing are compelled to bow to prejudice, and conceal their names as subjects of any new revelation of truth, lest, like Hervey, they might be victimized by it, or as if it were a thing of shame. Yours respectfully, ROBERT CROWE.

JOE HOXIE ON THE SCOTCH BENCH.

Mr. Joseph Hoxie, whose reputation as one of the justices of New York is well known, is thus made the hero of a story in the *Cleveland Herald*:

"When in this city last week, Mr. Joseph Hoxie visited, among other places, the United States Court Room and offices, with which he expressed himself much pleased. The Court room, he remarked, was larger and more elegant than that in which Madeline Smith was tried in Edinburgh, two years ago, on a charge of poisoning her lover—a trial which excited much interest in Europe and this country. As the world knows, Mr. Hoxie is a capital story teller, and this he told at his own expense: Anxious to witness the trial, and with Yankee perseverance determining that he would, although told that success was hopeless, he procured an order from some functionary for admission. Armed with this, he got as near the Court-room as the crowd around would permit, and sent in the missive by a policeman, but he not returning, after waiting half an hour, a second messenger was sent after the first, and he, too, failed to report. Every one knows Mr. Hoxie to be a modest unpretending gentleman, but not to be baffled in the pursuit of an object by trifles, if a reasonable measure of assurance and an indomitable energy will surmount them.

"Mr. Hoxie had held the post of Judge of one of the subordinate Criminal Courts of the city of New York, and, well knowing the potency of official titles in Europe, borrowed pen and ink in an adjacent shop, and indorsed a message on his card, something like this:

"Mr. Justice Hoxie, of New York, presents his respects, and begs to say that, having had some experience in the administration of criminal law at home, he would be glad of an opportunity to witness the trial of Miss Smith."

"This card he contrived to get promptly delivered (perhaps by the aid of English gold,) and as promptly appeared an official, attired in a black gown and with a staff in hand, bearing an invitation from the Court to take a seat with them. The procession of two started through the crowd, the usher crying, 'Make way for Justice Hoxie,' whose white locks, streaming in the wind, gave unmistakable evidence of judicial wisdom, and finally the judgment-seat was reached. The distinguished visitor found himself side by side with the Lord Chief Justice and his two associate Barons. Whether Mr. Hoxie was at all embarrassed we are not advised, but that those who know him best would take a risk on him as soon as any man, under such circumstances, we have not the least doubt. However, that Madeline Smith was tried before the New York Justice and the three Scotch Judges is a fixed fact, whatever the record may show. The prisoner was acquitted by what seems to us a curious process in Scotland—the trial so resulted because the jury did not condemn her, although they did not in form acquit her. How far the opinions on the benevolent countenance of the venerable and worthy New Yorker contributed to the end, we are unable to tell our readers."



CHARLES PARTRIDGE.

Editor and Proprietor.

Publishing Office of the Telegraph and Preacher, 428 Broadway.

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INQUIRIES AND THEIR ANSWERS.

We have received the following letter of inquiries from an editor of a paper in the West, and who probably expected our answer privately, by letter; but knowing that others are making the same or similar inquiries, we take the liberty of publishing his queries with our reply—withholding his name and address:

MR. CHARLES PARTRIDGE: A spirit of inquiry after simple truth, in regard to the doctrine of Spiritualism, has often been aroused in my mind, and I should be most happy to receive answers to certain questions which involuntarily force themselves upon my mind when the busy cares of life allow me time for the contemplation of things pertaining to the spiritual condition of man.

1. Why is it that, although educated to believe in the doctrine of modern orthodoxy, the mind or spirit will, at times, wander away from the dull realities of life, and seem to commune sweetly and silently with those loved ones, long since known to have passed from the shores of time?

We suppose the reason is, because the orthodox theology and creed are contrary to the natural spontaneities of the human heart, because love and nature are stronger than popular orthodoxy, and because with its devil and yawning hell, it can not quite crush out or dry up human affection. Hence, the thoughts will steal away and hold sweet communion with loved ones who have passed on to the Spirit-world. With all the threatnings and terrors of that doctrine, the mind will have lucid moments—will occasionally come to itself, and will then realize that it can not be more sinful to communicate with the Spirit of our loved ones after they have left the earthly tabernacle than before. If it were not for such respites from the tormenting faith of popular religion, its professors could not live; constant fear would dry up the very springs of human life.

2. Why is it that, while striving to reject the doctrines of spiritual life and clinging to sectarianism, the mind is drawn out, and clings to the very doctrines it would fain reject, and is forced to believe against the strongest efforts of the will?

This is because human affections and God's truth are mightier than false creeds. For instance, man may say and profess to believe, and may put it in his creed, that intercourse with Spirits closed with the completion of the Bible record—that the Scriptures forbid such intercourse, and that if a Spirit does now communicate with mortals, it is in violation of God's law, and hence he must be an evil Spirit, etc. But what of all this? If our mothers, fathers, or dear children, or friends do speak to us from the other side, this is true, notwithstanding the Bible, or that creed which is claimed to be based on the Bible. The Bible or creed can not *disprove* the fact, but the fact disproves the creed or Bible, provided the latter denies the fact. The Bible is claimed to be the expression of *truth* or *fact*, but the *fact* or *truth* is eternal, while its expression through, or to, the human senses, may vary, and may be transitory. In communing with our Spirit-friends, we experience *facts* similar to those experienced by the persons who wrote the Bible, and we claim to be as capable of rightly comprehending them as they were; and whether we are so or not, we are accountable for the best use we can make of them. They were given us for our guidance, and not to be sacrificed to another's *ipse dixit*, whether that *ipse dixit* belong to ancient or modern times. If we once admit that the human senses are unreliable in the observance of Spirits and spiritual things, this admission impeaches the testimony of those who wrote the Bible, as well as our own, and thus destroys all evidence, and the possibility of *evidence* of Spirit existence. We think that bad orthodoxy which challenges these foundations of all spiritual faith. To us it seems more than infidel, inasmuch as it nullifies human observation and human sense to become so. It may be said that God spoke

the words of the Bible, and inspired men to write them. This fact is just what we are now experiencing; but we call the inspiring agents Spirits, and not God.

3. Why is it that, when this silent faith in spiritual communion is impressed most strongly upon the mind, and a firm belief in these realities takes possession of the soul, the old fear of death, with all its dark foreboding horrors, seems to flee away, and the mind involuntarily contemplates a serene and peaceful pathway to the grave?

These thoughts often press upon the soul for solution. Will you answer, and at once and forever relieve the mind of an eager, anxious ENQUIRER.

This question is answered substantially in the foregoing remarks; but we will add that God has not made, and probably could not make, man capable of living so entirely estranged from truth and nature as not to have the mind and affections occasionally come into the divine order, and the soul send forth natural praises. The fact that God made man and all things, is proof of a holy relationship, which, unmoved by conflicting and false theories, must kindle in the soul emotions of gladness; and in its lucid moments of comprehension of the natural divine order and relationship, doubt, darkness and fear must flee away, and a joyful sense of the magnitude, perfectness and beneficence of God's handiwork must take their place. At these times the mind realizes that whether it exists in the sphere which clothes it with a fleshy body or out of it, it is equally in the presence of, and is subject to, God's providence; and hence, whether in the body or out of it, this full trust and reliance on God casts out the devil and hell, and fills the soul with confidence in God's love. There can be no evil forebodings to the mind so infilled with God. Hence these most frightful theories of men only indicate the degree of his insane paroxysms and estrangement from the divine order. Therefore, every man must come into the divine order, (which is knowledge of God or trust in goodness,) or be damned with the frightful schemes and terrible fears which have become a part of popular religion. Indeed, he is damned already in the entertaining of such theories.

TAXATION WITHOUT REPRESENTATION.

"Harriet K. Hunt, of Boston, Mass., who pays taxes upon her property annually, accompanies each payment with a protest against her property being subjected to taxation while she is not allowed to have a voice or to cast a vote in the making up of the assessments under which the taxation is laid."—*Contemporary paper*.

MR. EDITOR—Dear Sir: Is this reasonable in this woman? At first thought it would seem that here was almost a just and actual cause for complaint against taxation. But does it not appear to you that the reason offered against the necessary exercise of taxation is after all tainted with a latent injustice, inasmuch as Government protects the property which it thus taxes? If you would make a few comments as to this in your excellent journal, which I always read with delight, you would oblige much, A FRIEND OF THE TELEGRAPH AND PREACHER.

We don't know why our views are sought on this subject, nor who seeks them, neither do we particularly care. We never have any thoughts on religion, or political economy, which we fear to express.

Taxation grows out of Government, and Government grows out of society, and society grows out of individuals. It is true in one sense that the uniting of two or more persons for certain purposes may be called a society, but when individuals unite in society for the purpose of making laws which affect all persons and property, then all persons thus to be affected have just and inalienable rights as members of that society, and to their individual voice, vote and influence in its course of action, making rules, regulations and laws; and whosoever is prevented from the exercise of individual and equal privileges and influences in society, should not be amenable to the rules, regulations and laws of society.

If persons have an equal privilege of exerting their individual influence in society, in the making of laws or otherwise, and neglect to exert that influence, then it is fair to consider that they waive that privilege, and either do not care anything about public affairs, or trust that the making of laws or the transaction of other business of society will be satisfactory to them without their exertion; and in such case they ought to conform to the laws made.

In the case presented, the woman demands the right to vote and be voted for, to exert equally with others her individual influence in society, in the making of laws, etc. These rights are refused to her; society (against her will) disfranchises her, and yet holds her equally amenable to its laws. This is, in our view, neither equitable nor just. It is the might-makes-

right principle. It is the principle of despotism, piracy and slavery; and once establish it, and the few indolent or drowsy rascals in any community might unite with the strongest party and compel the weaker to support them, and this is just what society is doing to Mrs. Hunt. Who does not see that it is wrong?

It is no excuse for refusing Mrs. Hunt the privilege of voice or influence in the making of laws that that society or its laws protect or regulate her property. Perhaps this is the very thing that she does not want done. She may wish to exert her influence to abolish or change laws which, it is claimed, protect and regulate her property, and she may desire that all laws be made for the benefit of *humanity*, rather than the protection of individual property.

Property, as it is called, is made and unmade by law, and this making or unmaking may be, instead of a protection, a destruction of Mrs. Hunt's property, and therefore it is absurd to say she ought to quietly submit to be taxed because society protects her property.

There is really but one way to do things right. Error is too contemptibly mean to die manly. It seems determined to drag out a miserable existence and die by inches, and kick after it is dead. Women want to vote and be voted for, and enjoy equal privileges, and be subject to the same disabilities that men are, and why should they not? Who supports we should be any worse off? We have had a *he* government long enough to know that it is the Devil all over in spite of us, and will so continue to be until it is mated or assimilated with the female element. We want to see a code of individual rights and laws which know no male or female distinctively, but a common *humanity*.

SPIRITUALIST CONVENTION AT PLYMOUTH.

A Convention of Spiritualists, according to previous appointment, was held at Plymouth, Mass., on Friday, Saturday and Sunday, the 5th, 6th and 7th days of this month, and was *numerously attended*. J. S. Loveland was appointed President *pro tem*, as Dr. Gardner, the intended President, was absent and ill; who, however, presided on subsequent days. H. C. Wright, B. P. Shillaber, and Hon. J. M. Kinney were chosen Vice Presidents; and A. B. Child, John Johnson and B. H. Crandon were chosen Secretaries. A. E. Newton, S. B. Brittan, J. C. Woodman, Jacob Edison, D. W. Goddard and H. C. Wright were appointed a committee on Resolutions. This committee returned to the meeting the following report, which was accepted:

DECLARATION OF SENTIMENTS.—While the Convention claims no authority to construct a creed for Spiritualists or to adopt a platform for any sectarian purpose, yet in view of the manifold mistakes and persistent misrepresentations of anti-Spiritualists both in public and in private, in press and in pulpit, its members feel called upon to exercise the manifest right of defining their own position, and setting forth their own sentiments, in so far as they profess to be any agreement. We therefore adopt the following statement as representing the views of this Convention on the topics therein specified:

FIRST. Who are Spiritualists? We recognize as Spiritualists, according to the now common use of the term, all who hold to the one fact that human Spirit have a conscious personal existence after the death of their physical bodies, and can and do manifest themselves, and do communicate to those in the body, under suitable conditions. Beyond this, on questions of philosophy, morals, theology, reform, etc., we profess no full agreement and take no responsibility for each other's opinions or acts. We expect to agree alike in these matters only as we arrive at like stages of mental and spiritual growth. Nevertheless, we regard ourselves entitled to the name of Spiritualists in its full sense, only as we adopt and practice sentiments which are truly spiritual in their nature and tendency—that is, refined, purifying and elevating.

SECOND. What is Spiritualism? In its modern and restricted sense, Spiritualism may mean nothing more than the mere fact of Spirit existence and intercourse. But it is also often applied to a system of philosophy, or religion, based upon this cardinal fact. When thus applied, we would define the term as follows: It embraces all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny; also, all that is known, or so to be known, relative to other spiritual beings, and to the occult forces and laws of the universe. It is thus catholic and all-comprehensive. We deem this department of truth to be but partially understood by even the most capacious minds on earth; and hence wide differences of opinion exist among Spiritualists as to its details. Each individual is expected to form his or her own conclusions according to the evidence bearing on this subject, we do not necessarily reject the *ancient* of the Bible—each Spiritualist being at liberty to place his own value upon the value of that, and of all other ancient *revelations*. Spiritualism, therefore, should not be confounded with the *Hebrew* Philosophy, so-called, of Andrew Jackson Davis; nor with the Deism of Dr. Hare; nor with the individual theories of any other writer, however prominent among Spiritualists; nor even with the teachings of disembodied Spirits themselves, inasmuch as these apply

to differ as widely in their opinions as do the Spirits in the body. None of these are recognized by us as authoritative teachers, though each may have some truth, and that truth belongs to Spiritualism. But while we undertake not to define Spiritualism in all its details, we yet agree in affirming that its grand, practical aim, is the quickening and unfolding of the spiritual or divine nature in man, to the end that the animal and selfish nature shall be overcome, and all evil and disorderly affections rooted out—in other words, that the works of the flesh may be supplanted in each individual by the fruits of the Spirit, and thus humanity become a brotherhood, and God's will be done on the earth as it is in the heavens. Hence we emphatically declare that no theory or practice which tends to abrogate moral distinctions, to weaken the sense of personal responsibility, or to give a loose rein to animal desire, by whomsoever taught or received, can with any propriety be considered a part of Spiritualism.

THIRD. *Relation of Spiritualism to Specific Reforms.* Since man's spiritual welfare, in this and the after life, is intimately connected with his conduct, his habits, his occupation and surroundings, as well as his beliefs and motives of life, we recognize all questions of *Human Development and Practical Reform* as legitimately embraced in Spiritualism. Hence, as earnest and consistent Spiritualists, we can not fail to make well-directed efforts for such objects as the following: 1st, physiological reform in general—including temperance, dietetics, anti-tobacco and dress reform—to the end that our bodies may be made the most fit and useful habitations and instruments for the Spirit. 2d, educational reform—that body, mind and Spirit may be unfolded, healthfully and harmoniously, in accordance with their own laws, and by the use of the most enlightened methods. 3d, parentage reform—that every child may be secured its right to a healthful and well-balanced organism, and an introduction to life under favorable conditions. 4th, the emancipation of women from all legal and social disabilities—that she may fulfill her noblest mission, and be fitted to become the mother of noble offspring, as she cannot while a menial or a slave. 5th, the abolition of all slavery—whether chattel, civil, mental or spiritual—because freedom is the birthright of man, and the indispensable condition of his best development. 6th, the establishment of universal peace—because contention, violence and bloodshed are the offspring of animalism, contrary to the dictates of brotherhood, and opposed to man's spiritual progress. 7th, theological and ecclesiastical reform—because belief, in error, and subject to authority, are unfriendly to human progress. 8th, social reform and re-organization on the principles of a brotherhood—because the present antagonistic and selfish relations of society are averse to man's highest welfare, and fail to meet the wants of his unfolding spiritual nature. 9th, in every other effort, general and specific, which commends itself to our individual judgments as tending to elevate and spiritualize mankind.

FOURTH. *Organization.* While we would carefully avoid combinations for any improper purpose—such as that of limiting individual freedom, controlling each other's opinion, or avoiding personal responsibility—yet we affirm the propriety and the desirableness of association on the part of those who agree for the promotion of any proper object in which they feel mutually interested. Among the more proper objects which may be named, are those of affording mutual aid and encouragement in the true life, promoting friendly and fraternal intercourse and interest in each other's welfare, and co-operating for the support of public meetings.

Remarks were made during the day by Mr. Loveland, Mr. J. Morton, D. F. Goddard, J. C. Cluer, Henry C. Wright, Mr. Durfee, Mr. Robbins, Mr. Benner, A. E. Newton, Mr. Lincoln and Jacob Edson, and in the evening Mr. Newton delivered an interesting discourse.

The proceedings of the subsequent days were participated in by A. E. Newton, S. C. Wright, J. C. Loveland, Hon. S. D. Hay, Miss Susy Clare, Miss Lizzy Doton, Dr. Gardner, and others. A resolution was adopted to call a National Convention of Spiritualists, and Hon. S. D. Hay, A. C. Newton, J. M. Kenny, Allen Putnam, J. S. Loveland and H. F. Gardner were appointed to carry the resolution into effect.

THE SPIRIT AND THE SPIRIT-WORLD.

NINTH ARTICLE.

Pursuing to a clearer and more particular development the doctrine of substance and form, time and space, and the distinction of their degrees and manifestations as relating to the earthly sphere and the spiritual world, we submit the following illustrations:

First, as to substance and its various forms and qualities: I hold in my hand a sensible object which men have agreed to call an apple. I feel its surface, smooth and round, with my hands; I see it with my eyes, with all the peculiarities of its shape, hues and variegations; I smell its fragrance, I taste its flavor, I eat it, and am sensible of a peculiar nourishing and invigorating result upon my system. The sum of these sensations or perceptions constitutes the aggregate idea of an apple, with all the peculiarities of properties which this particular apple presents. Now let the mind, with an interior thought, carefully observe, that precisely such a concatenation of sensations and experiences, however and in whatsoever of state of existence they may occur, must of necessity give the idea of an apple, and that the cause of these sensations, whatever, under a different analysis, this may prove to be, and in whatever degree of existence it may be found, must be the apple itself, with all the substantial reality that can ever attach to an apple.

Let it be observed, also, that it is not, even in *this* world, the physical hand that feels this apple, the physical eye that sees it, the physical mouth that tastes it, or the physical nose that smells it; for these physical organs by themselves are all dead, and can not of themselves be sensible of anything. It is the *living Spirit*, then, which pervades them, and makes them its instruments and channels of communication with the external world, that alone experiences the sensations and perceptions that make up the idea of an apple. But suppose the living Spirit, after being disconnected from the physical body, has precisely, and equally or more vividly, the same sensations of touch, sight, taste, smell, deglutition, assimilation and nourishment as those which, in the natural world, make up the idea of an apple, must not these sensations and experiences constitute to it with equal or even more vividness the idea of an apple? and must not the cause of these sensations and results be to it an apple as really and as absolutely as a similar cause of similar sensations would be to us in the natural world? It is true these sensations of touch, sight, taste, etc., are, in the spiritual world, *mental* sensations, and their cause is a *mental* cause—a *mental* apple, but it would not do to say that either the sensations or their cause are any the less real on that account, seeing that they are as positive, as absolute and as substantial in their addresses to the sensor as anything belonging to the natural world, and even more so, and that, too, for the very reason that they are *mental*, and thus address the soul directly, and without any foreign and obstructing channels of conveyance. If unreality or unsubstantiality is to be predicated of such sensations and their cause in either degree of existence, let it be of the *natural* degree, seeing that this is the relatively dead and inferior degree, that is controlled by mind rather than controlling to it.

These remarks in reference to the substantiality and sensible properties of the apple, will, so far, clearly illustrate to the reflecting mind the substantiality and sensible properties of all other objects in the spiritual world. We may here add, however, that when one sees an object in the spiritual world, for example a tree, he not only sees absolute spiritual substance in the particular form of that tree, but he actually sees the affections and intelligences which we in this world would say that tree corresponds to, including the particular sub-correspondences of all its branches, twigs, leaves, etc., down to infinitesimals, and also including the correspondence of its position in relation to other objects. And so of all other forms that appear in that world, which altogether present the living panorama of affection and thought which constitute the life, use and experience of that world.

What we conceive to be the distinction between *space* and *time* in this and the other world, shall now be more particularly illustrated. In our seventh article, we gave our reasons for believing that the objects which exist in the spiritual world are of the nature of those which we see in our dreams during the deeper slumbers of the body, and in those modifications of the dream state presented in mesmeric somnambulism, clairvoyance and spiritual trance—an idea with which the illustrations given in the preceding portion of the present article are entirely concurrent. Now while it would be perfectly proper for us to say that that tree, that mountain or that astral body which appears from our window is so many miles, yards, feet and inches distant from us in space, we could not even consistently ask the question how far from here is that tree on the margin of a lake, in whose refreshing shades, and on the delicious odor of whose blossoms we regaled ourselves in our dream, or our clairvoyant vision, or our spiritual trance, of yesternight. We could not say that that tree is a thousand miles, or ten miles, or ten yards from where we now stand, but simply that it is, and that judged by the same rule of sensational perception by which we judge of the reality of objects in the natural world, that tree is as *real*, considered as a *spiritual* form, as any of the natural objects with which we are surrounded in *this* world, considered as *natural* forms. Because we can not conceive of its distance in space from any given mere *earthly* position, we are in the habit of saying that it does not exist in space—that the world to which it belongs is not in space; but we mean by this that it does not exist in what is space to us, in the merely *natural* degree of being. But viewed from the stand-point of the spiritual degree, there are intervals, which we have called *spaces*, between this tree

and correlative *spiritual* forms, as much as there are intervals between corresponding forms in the natural world.

For a more definite conception concerning the nature of these intervals or spaces in the spiritual world, and their difference from corresponding ones in the natural world, take the following illustration: Two spiritual clairvoyants, or trance mediums, in whom we will suppose the spiritual degree of sight to be fully open, are sitting, as to their *bodies*, side by side at the same table, but are not *en rapport* with each other, and can not even hear each other speak (a thing which is quite possible). One says, "at the distance of thirty feet directly before me, I see a group of white-robed children sporting upon the lawn, and there is *nothing else there*." The other says, "at the distance of thirty feet before me (describing, to our perceptions, precisely the same locality), I see a huge serpent in the act of swallowing an innocent lamb, and there is *nothing else there*." Here would seem to our *merely natural* perceptions, to be a direct contradiction, but this is not necessarily so; for while the seers are not *en rapport* with each other, (and hence the difference of their visions) an angel may be sufficiently *en rapport* with them both to see them both as to their Spirits, and also the scenes which they respectively describe; and instead of seeing them so near together as their physical *bodies* are, he may see them (as to their Spirits, of course) many miles apart, and the objects they respectively behold, consequently, may appear to him an equal distance apart. And this intervening space might be traveled over by thousands of Spirits who would not only all find the distance precisely the same by actual measurement, but who would observe precisely the same objects lying in the intervening path. And, we repeat, this space in the spiritual world is as real as our space is in the natural world, though what is space to either world, we again repeat, is not so to the other—the whole mystery and apparent contradiction being completely elucidated and reconciled by the discrete or separate degrees which distinguish the two worlds.

Of course, in the light of this theory, the mystery of a certain Spirit (Benjamin Franklin, for instance) communicating with a medium in San Francisco, New Orleans, New York and Boston, at nearly the same instant of our *natural* time, completely vanishes. The Spirit, in fact, is equally near all those mediums, provided he is equally *en rapport* with all, and so he would be equally near a medium on the planet Jupiter, or "beyond the Milky Way," provided he could be equally *en rapport* with natures that are probably so different from ours. In that case, too, he could communicate with such mediums without passing through the natural space between the earth and those remote localities, for such space to the Spirit would be non-existent, and, indeed, inconceivable.

On the philosophy of *time*, as relating to the natural and to the spiritual worlds, we may add this by way of farther elucidation: We measure time in this world by the revolutions of the heavenly bodies, the revolutions of the earth on its axis, the revolutions of an index on a dial, etc., as compared with each other and with certain internal revolutions and changes of the human system itself; and we call the periods thus marked years, months, weeks, days, hours, minutes and seconds. That our sense of time is derived altogether from comparison of the duration of these external and internal phenomena, and the periods of their changes, may be made evident by this illustration: Suppose that the motion of the earth in its orbit and on its axis, and all subordinate motions and revolutions in the sensible world without us, and in our thoughts and feelings within us, were to become suddenly so much retarded that the changes accomplished in a single one of our present days would require a thousand years to be accomplished; a thousand years, in that case, as marked by the present rate of motion and change, would actually appear to us as only one day, and such it would in all respects virtually be to us; whereas, if, on the other hand, all motions within and without us could become so accelerated as to accomplish the work and thoughts of a thousand years in one day of our present time, as marked by the revolutions of other planets which remain unaffected, that one day would not only appear, but would practically and virtually be, a thousand years to us.

Now in the spiritual world, time is not marked by the revolutions of such dead physical bodies as those which serve to mark it in this world, but by *psychical* or *spiritual* changes, which may be retarded or accelerated indefinitely, and, there-

fore, in that world, one day may be actually as a thousand years, or a thousand years as one day. (2 Pet. 3 : 8.)

This almost absolute non-relation of spiritual time to time in the natural world is illustrated by the periods which sometimes seem (and in Spirit actually *do*) elapse in our dreams. The writer has, for example, in his dreams made several voyages to England, on two or three occasions going through all the main details of embarking, sailing apparently during several days, debarking on the other side, meeting persons and passing through diverse scenes consuming several days more, when the whole *natural* period of these experiences, as measured by the clock, was probably in no instance over fifteen or twenty minutes. Such experiences of the dream state are, in fact, so common, as to render farther specification of particular cases unnecessary.

In so far, therefore, as the dream state is identical with, or analogous to, the spiritual state, we have here a representation of time as it is in the spiritual world, and its distinction from time in this world. Indeed if a Spirit, in his normal spiritual state, were asked the number of years of earthly time that he had been in the Spirit-world, he might not be able to form the remotest conception of the true answer. There is one way, however, in which the duration of his residence in the spiritual world may be translated into earthly time. He may come, under certain conditions, so far into the sphere of men in the natural world, as to have the natural degree of his own mind more or less re-opened. He then may remember that he left the earth, we will suppose, in the year 1680. He learns that it is now 1859, and consequently may infer that he has been in the Spirit-world the number of years that intervene between that period and the present.

Our ideas of the distinctive character of the spiritual world, with its substance, forms spaces and times, are now presumed to be sufficiently clear to the intelligent reader. We shall, however, probably have something to say on a still more fundamental question, relating more to the *origin and objective nature* of the scenes of the other life, after which we shall close our present series of articles with some illustrations of the advantages of our general theory over all others, and with some exhibitions of the light which it throws upon the main psychological and spiritual phenomena that are now attracting the attention of the world.

DR. BELLINGS' DISCOURSE.

The following is the famous discourse of Rev. Dr. Bellings, lately delivered before the Alumni of the Cambridge Divinity School. It is a most able production, whatever may be thought of the positions taken by the Doctor, and is destined to excite much discussion among the thinking minds of all parties. We deem our readers entitled to it, especially as it touches upon several points which are directly within the line of their familiar thoughts.

THE SUSPENSE OF FAITH.

AN ADDRESS TO THE ALUMNI OF THE DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS. GIVEN JULY 19, 1859.

BY THE REV. HENRY W. BELLINGS
PASTOR OF ALL-SOULS' CHURCH, NEW YORK.

The subject I propose to treat at this time is large, and will stretch your patience; it is disputed, and will need your charity; it is, in some measure, new, and not sure of your sympathy. I can not, perhaps, introduce it better than by confessing the difficulty of naming it; and the difficulty is intrinsic. To raise a question, and not answer it; to object to what exists, and present nothing better; to start a discussion, without much advancing it, is, of course, more or less to beat the bush without being able to foretell all the game. And yet, how can a Unitarian Christian, amid the honest antagonisms and divergent tendencies of his own people, treat of our religious times, our denominational experiences, wants, and prospects, with candor and largeness, and yet claim wholly settled convictions, clear views, and a fixed policy? Nay, how can our history, position, and future, be considered at all, apart from the history, position, and future of the Protestant era itself; that is to say, without a consideration of the mental and ecclesiastical attitude of the nineteenth century? To search out the characteristic ideas, positive and negative, of this epoch, with special reference to the good or evil influence they have exerted upon our own faith and its embodiment, is what I undertake. And before I conclude the discussion of my theme, I shall hope to justify its title, which is this: The Suspense of Faith.

Let me preface what I have to say with a single word more. I am about to speak of *tendencies*; and the most liberal exceptions are to be allowed for in favor of those who resist them. I am about to enter complaints against what I could spend the whole time in praising, and yet leave the ground of these complaints as solid as ever. Let no one, then, imagine me to be ungrateful to the services, inensible to the merits, or cold to the fellowship of the Unitarian body, or the Protestant era, because my present business is to examine their defects. If I criticise Unitarianism, it is as a Unitarian; or Protestantism, it is as a Protestant. If I show the wants of our own era, it is not as advocating a return to the systems we have abandoned. I question the finality of Protestantism. It is not in the in-

terest of Romanism; if I speak in the language of a Churchman, it is not as an Episcopalian, much less as one aiming at the re-establishment of a hierarchy; if I use some tones of despondency, and point to some clouds big with threats, it is not in forgetfulness of the everlasting bow that spans the storm that evokes them. I place this caveat at the threshold to avoid the necessity of a fatiguing caution in every step beyond it.

What, then, is the present condition of our Unitarian body? Considered numerically, or with reference to social position and moral influence, considered relatively to its age and opportunities, considered with reference to any obstacles to its spread in public sentiment, or from external quarters, it is impossible not to concede to it a fair degree of prosperity. There was never less reason for despondency, so far as rivalry with other religious sects could breed it; never less to fear from the arguments, the exclusiveness, or the reproaches of others. Our ministers, churches, charities, public gatherings, manifestations of all sorts, were never so numerous and so popular as at present.

And yet, spite of increasing numbers and increasing moral vitality, of growing earnestness and activity, of larger acceptance and easier advance, there is an undeniable chill in the missionary zeal, an undeniable apathy in the denominational life of the body; with general prosperity, in short, there is despondency, self-questioning, and anxiety. It is a singular, and, to many, perhaps an unaccountable phenomenon.

What is the explanation of it?

It will be found in a consideration of

I. The particular,

II. The general,

III. The universal reason of what, in the course of this discussion, will show itself to be a common *suspense of faith*.

I. Is it not largely due, in the first place, and particularly, to the fact, that our missionary and denominational work, through the changed aspects of the theological world—the decay of intolerance, the softening of the current creed of Christendom, and the spread of mild and practical views of religious duty—has lost much of its urgency and point? Is not the work of emancipating the community from bigotry and superstition, so much more rapidly and successfully carried on by political and democratic life, literature, and the public press, that our vocation in this direction is mostly gone? Doubtless, in the newer parts of the country, there are thousands of small communities where the polemical instructions of the Unitarian pioneers would be a great blessing still; but before such wants could be met by us, they are so sure to be overtaken by more general influences—the spirit of the country, the age, and the Church—that we instinctively feel the inexpediency of wasting our energies upon them. The propagandism of Unitarian ideas is essentially paralyzed by the feeling that they are sowing themselves broadcast, not in the formal, but the essential religious thought of the country and the time; and the indifference to increasing our ministers and our churches is very much due to the conviction that many ministers and churches, of all names and orders, are now doing our work, if less directly, yet more thoroughly than we could do it ourselves.

I do not wish to take this first position, which lays no claim to originality, without careful discrimination. It is, otherwise, liable to misconstruction, and justly offensive, both to earnest Unitarians, as disparaging the importance of our formal controversy, and to the great orthodox public, as a boastful calumny upon its sincerity and actual self-knowledge. I do not affirm, therefore, that the spirit of the age and the providence of God, are making the world Unitarian, in the sectarian sense of that word, or that an inevitable abandonment of those formulas of the Church, against which we have so long protested, is in the near, or even the distant prospect. But I do maintain that the principles and sentiments, the rights of conscience, the rationality of method, the freedom of inquiry, the practical views of religion, which we have been contending for under the name and colors of our Unitarian theology, are under other names and colors, so rapidly conquering the mind of our American Christendom, that it is no longer felt to be necessary to maintain a stringent denominational organization for their sake; and thus that the original and animating spirit of the denomination is taken away by the success of the principles for which it stood. On the other hand, while not prepared to claim that the Unitarian movement has caused this general advance, or that its present position indicates the final stand of the Church, I believe that it has providentially led, and historically signified, a forward movement of the whole Protestant body; and that universal Christendom will heartily own in due time the urgent necessity of the correlative ideas for which we have so boldly stood. I thoroughly believe that the Trinitarian theology of the historic Church, outworn and embarrassing now, was helpful, because relatively true, to the times in which it arose; and that the ideas which lay in the minds of the authors of the Athanasian and Nicene creeds—to emphasize and defend which against the swelling and encroachment of other and mischievous opinions, they erected the bulwarks of those mighty affirmations and solemn protests—were essential ideas; but ideas which, if they add anything to a devout and scriptural Unitarianism, (which is doubtful), contradict nothing in it. It was because, in course of time, the heirs of those creeds, ignorant of their origin, or forgetful of their purpose, came to hold them in a way that did contradict the common sense and self-evident principles touching God's sovereignty and Fatherhood, Christ's humanity and subordination, and man's uprightness of nature, which Unitarianism has so triumphantly vindicated and re-established, that our mission became imperative.

Mazzini lately refused the programme of the Allies, because the Piedmontese Government substituted the unification for the unity of Italy; thus admitting its division under different rulers. We refused and refuted the programme of modern Orthodoxy, because a degenerate Trinitarianism had substituted the unification for the unity of God. The Church Universal will, in due time, bless us for this service to the common cause.

No view of ecclesiastical history is respectable which allows much place to self-will in the origin of considerable errors and heresies, still less in the grander movements of the Church. There is a providential necessity in the rise, progress, conflict and conference of all religious bodies. As our Saviour's robe was parted among his enemies, so his truth is divided among his friends. Sects are complementary of each other, and none of them are anything more than relatively right. To speak of Unitarianism independently of Trinitarianism, conveys no correct and no valuable ideas; and the purely denominational theology of our body has no worth in the decline of the era, or extraneousness it was born to balance or compensate. It is for this particular reason that we are now experiencing our loss of interest in it, and its consequent languor as a missionary impulse.

II. But, in the second place, to come to the general reason. There is a broader view to be taken of the general *epoch* of the passing posture and self-distrust of our body. Since we began our career, a fact of decisive influence upon our destiny, has unexpectedly disclosed it-

tself. The underlying principle and sentiments of the Unitarian body have turned out to be the characteristic ideas and tendencies of the religious epoch we live in. Protestantism produced us, native to it. *Protestantism is good as far as our spirit and direction, as far as our Reformation, and is best in the whole product of that world movement.* The peculiar identification of Protestant tendencies with our body's theory is partly accidental, partly historical; the tendencies themselves are the great fact. Thus *the criticism of Unitarianism is a criticism of Protestantism; not alone as a system, but as a high point in the general history of Protestantism itself.* Our only, or rapid, is to be attained only by a survey of the main current; our drought, or freshet, only by an examination of the common watershed. If I say, then, that our present is a denomination in the sense which Protestantism makes out awakening to the full consciousness of her own tendencies, I shall best express my second and most important idea.

These tendencies have only recently cleared themselves to view, and are not by the holdest-eyed without some concern. Yet it is best to look them all in the front, to acknowledge them for just what they are, and rely upon God and the truth to deliver us from evil at their hands. Permit me, then, for the moment, to state in unqualified, unvarnished and offensive terms, what the logical product of Protestantism is.

If, then, with logical desperation, we ultimate the tendencies of Protestantism, and allow even the malice of its enemies to flash upon their direction, we may see that the sufficiency of the Scripture, turns out to be the self-sufficiency of man, and the right of private judgment an absolute independence of Bible or Church. No creed but the Scriptures practically abolishes all Scriptures but those on the human heart; nothing between a man's conscience and his God vacates the Church, and with the Church, the Holy Ghost, whose function is usurped by private reason; the Church lapses into what are called Religious Institutions; these into Congregationalism, and Congregationalism into Individualism; and the logical end is the abandonment of the Church as an independent institution, the denial of Christianity as a supernatural revelation, and the extinction of worship as a separate interest. There is no polemic that Protestantism, as a body, has reached this, or would not heartily and earnestly repudiate it; but that its most logical product at this point, it is not easy to deny. Nay, that these are the tendencies of Protestantism, is very apparent.

Let us not be too much alarmed at this statement, assuming it to be true. Tendencies are not always ultimate. They encounter resistance. They meet and yield to other tendencies. The tendencies of an epoch, religious or political, do not decide its whole character. There are forces in humanity stronger than any epochal powers—the permanent wants, the indestructible instincts of our nature. It is safe, and it ought not to be alarming, to see and confess that the tendencies of political and religious speculation and sentiment in the Universal Church of our day, are to the weakening of the external institutions of Christianity, the extinction of the ministry, and the abandonment of any special interest in religion, as a separate interest of man or society. If our Unitarian body understands this better than the inner ranks of Protestantism, it is only because the squarons behind have pressed it nearer the brink toward which they are unconsciously advancing. With great temporary superiority and advantages, one over another, there is really nothing to choose between the Protestant sects in general direction, and ultimate destinies; legitimacy, and what is more, practically, they are shut up to one conclusion. All alike in this respect, they represent human self-assertion, and man's power to choose and enshrine his own God. The differences between them are chronological, circumstantial, accidental; the likeness is logical, essential, and abiding. We need not fancy that our peculiar theology is responsible for the individualization, the negation, the undevotionality, complained of in the Unitarian body. The same qualities belong to all Protestant sects, to the degree to which their culture and opportunities establish positive and logical relations between their principles and their character. The Unitarian body, not as being more learned or more thoughtful than other Protestant bodies in its leaders and ministry, but as having a larger of the same intellectual level with its leaders, and no dead weight of mere instinct and affection to drag along with it, has worked out and experienced in its denominational life, what no other Protestant sect has yet been sufficiently conscious of itself, and enough under the dominion of its own ideas, fully to experience. We have shown the world the finest fruits and the sweetest words of the Protestant soil. We have most freely felt, and most plainly indicated, the main Protestant current; and the criticisms we have suffered from our Protestant brethren have owed much of their edge to the anxiety of fellow-passengers, bitterly upbraiding the officers of the ship, because they could not resist the force of the stream that ran toward the rapids and the precipices. The same sympathy, which often, after the form of antipathy, that connects the conservative and historical rank of our own body, with the front-rank of severed rationalists, connects us all, as the front-rank of Protestantism, with the whole body behind; and we must pardon the severity of historicism upon us, when we consider that it is an unconscious self-righteousness—a parent's blame of the hereditary taint it has communicated to its child.

Let us not deceive ourselves in respect to the tendencies of Protestantism, as such, by crediting it with the resistance which is constantly made to its logical and spiritual impulses, by the permanent instincts of humanity, or by the still more potent force of past epochs of a diametrically opposed quality. It is not the devout and virtuous class which, in any community, as such, best exemplify the animating tendencies of the time and place. Catholicism does not properly measure and represent the level of Romanism, or its characteristic influence and sentiments, but rather the common people of that Church, any and everywhere. And Unitarianism, as such, is a Church, though God, man as pure and noble as the elements of any Church can produce, have shed their fragrance upon it, and some noble words of glory do not exhibit the tendencies of our liberal faith. Nor is it the religious portion of Protestantism that we see the influence of Protestantism. Exceptional and marked piety is, in all churches, constitutional; due to the devout nature of its subjects, independent of the theological opinions or the spiritual age and circumstances, which which it is associated. Men and women, pious by nature, are pious as such, Jews or Christians, as Catholics or Protestants, and a nation little under whose religious influence they may be brought, or on what times they fall. The religious tendencies of an epoch are indicated sufficiently only by the ideas, and sentiments that sway the religious, speculative, unconscious masses. The opinions and sentiments of our society at large, which are but as opinions, or sentiments, of a generation, in which we may hope they will grow as the seed, the seed of the blood. For as a rule, it is only ideas from which men can not get away, sentiments that are spontaneous, natural and constant, that exert any shaping and decisive influence over them.

"Opinion," says Milton, "is knowledge in the making;" and until it has passed the stage of intellectual effort and conscious will, it is inoperative to any degree worth considering in a large view of things.

If we would know the religious tendencies of our Protestant age (for I deny the existence of any living Catholic Church in an estimate of the world-movements of the time), we must go outside the churches to the vast population, said to be much more than half—perhaps three-quarters—of every considerable community, that goes to church no where; we must notice the deepening hostility of all States to established churches; the disjunction between science and faith, literature and theology; the transference of the faith of the people from the church to the school-house; the popularity of all attacks upon the clergy; the acceptance and elevation of those ministers understood to be suspected and discountenanced by the rest; the open and extensive sale of infidel books; the growing use of the Sabbath for recreation—not, as abroad, under the smile of the Church, but in direct contempt of its frown; the easy conscience of the people in the profound secularity of their lives—indicating their contentment in a condition of alienation from religious relations and ideas; the frequency of suicide; the increasing laxity of the marriage-bond; the defense of scortatory love—all marked indications of the decay of religious ideas; the peculiar interest attached to preaching in contradistinction to worship, and the necessity of keeping together the church-going class by the extra allurements of gifted speech; the general incultivation of morality on utilitarian grounds; the excellence, as citizens and neighbors, of an avowedly irreligious class; the popular and applauded hostility of the philanthropy of the day to the churches—the most accomplished orators of the times being high-toned, virtuous, respected men, and virulent assailants of the religious creeds and customs and institutions of the community; the existence of a vast and governing class in this country, felt in all our elections, and more and more shaping our institutions, with whom not only is the higher law in its refined form unknown, but whom religious considerations of any kind seem to sway not at all; so that an infidel, as such, would not perhaps stand a poor chance as a candidate for the Presidency. I do not forget that religious or sectarian prejudices exert a considerable influence in our politics. But when we remember how numerous and powerful the great religious sects in our country are, it becomes still more striking to think how large must be the body of citizens, without religious prejudices, that is, for the masses, without religious ideas, when they are the regular reliance of the democratic (which is the logical) party, in all our great elections. I call it, then, an *un-religious age*—I do not say *ir-religious*, for that implies active opposition to religion; not a bad, or an immoral, or a discouraging, or a wicked age—better, doubtless, on the whole, and in respect of the general interests of society than any that has preceded it—but nevertheless characteristically an unreligious age—despite its philanthropy and its throes of sectarian piety, its rights of man, and its self-complacency toward God.

Nor is this all. It is not only an unreligious age, but it is becoming more and more unreligious. For religious institutions and ideas in our day flourish mainly in the strength of their roots in a religious past, a strength which is constantly diminishing. As respect for rank in England, the remnant of an honest aristocratic system, ages in power, is the wholesome *res inertia* which prevents the democratic instincts of the age in that country from hurrying precipitately to their inevitable goal, so the genuine religiousness of ages gone by, whose flavor lingers in our blood, is the most vigorous support the worship of this age enjoys. Whatever public nourishment, beside, distinctive and essential religion has in our generation, is due to the exceptional devoutness of spirits born out of due time, and to the *esprit de corps* so characteristic of the day—the love of joint action, the fondness for educational, moral and ethical institutions, the emulation of communities with each other, the partisan rivalry of sects, and the fact that under the name of religious institutions we sustain a vast and valuable system of adult education, in thought, humanity and manners. Our churches to a great extent, and constantly more and more so, are lecture-foundations—in which the interest is less and less religious, more and more political, social and ethical. The one thing the people are interested in is life, themselves, each other, and the relation of the inside to the outside—of man to his dwelling, of man to man, of man to himself. To make a religion out of self-respect, right-living, self-culture—to insist that aspiration is worship, that truth is God, that goodness is religion—is the highest ambition of our modern pulpit. I do not say it is an honorable ambition, laid upon men by the necessity of justifying their own faith to themselves. God is too sacred a word to be lost out of the language; worship too holy a thing not to be held on to on some pretense or other; piety too profound and indestructible an instinct to be abandoned; and therefore the political and social idealism of our age clothes itself in religious phraseology and forms, out of an honest respect for the past, a sincere self-delusion, and what is best of all, under an instinctive or a providential guidance. But to say that the animating and characteristic quality of the American people of the nineteenth century is religion, worship, faith, or that whatever is theological and ecclesiastical in our terms and usages represents a living spirit and not a revered memory, is more than a just discrimination will allow. On the contrary, the science, philosophy and literature of the day are busily engaged in creating substitutes for religion—and authorizing the continuance of the names and forms and symbols of worship and faith, after asserting, in more or less obvious language, the irrelevancy of the things themselves.

When the head of an American University, from whom I had the anecdote, inquired of a Professor in Berlin what Humboldt would probably answer, if asked what was his religious faith?—he said his reply would probably be, "I am of the religion of all men of science."

Doubtless he meant what the lively Frenchman, the excellent Catholic! who has just treated the Roman question, means, when he says in praise of the Bolognese as compared with the Romans, "They know all that we know, they believe all that we believe, and nothing more."

We owe a recognition to the actual and serious faith of science in our day. While Oersted, Whewell and Hugh Miller, and names nearer home, are remembered, we are not likely to forget our respect for the union of science and faith.

Yet the actual weakness of positive faith is visible in nothing so much as in the eager welcome yielded by the professed friends of Christianity to any successor which the science or literature of the day may see fit to bestow, in charity, upon the Church. The times, indeed, are changed since science and literature were humble supplicants at the Church gate, asking her permission to set up their conclusions within her palings; and now religion is thankful if geology, scornfully passing by, does not throw her hammer at her head, and literature lampoon her in her own pulpit.

I have been speaking, you will observe, not wholly, yet mainly, of tendencies; and tendencies may be dangerous and extravagant, and

yet necessary and providential—a wholesome reaction upon other tendencies still more alarming. There have been perilous tendencies to excess of ritual and positive religion in Oriental regions, in past eras, ending in paralysis of the private will and deterioration of humanity. At times, even in the Christian world, there has been too much worship, too constant and formal a reference to God's will to admit of a proper degree of human freedom. You will not understand me, then, as generally questioning the merit of the age we live in, by calling it an unreligious age, or as disparaging Protestantism, as if it had not been, and were not still, until honestly exhausted, a valuable and indispensable movement. And for a psychological reason of the utmost importance, to explain which is the third step in our journey, I have shown, first, the particular, and next the general historical reason of the pause of faith; I wish now to set forth the still more fundamental or psychological reason of this pause—the *universal reason*.

III. There are two motions of the spirit in relation to God, his creator and upholder, essential to the very existence of generic or individual Man—a centrifugal and a centripetal motion—the motion that sends man away from God to learn his freedom, to develop his personal powers and faculties, relieved of the overruling and prepotent presence of his Author; and the motion that draws him back to God, to receive the inspiration, nurture and endowment which he has become strong enough to hold. For man, though a creature of faculties, is still more characteristically a creature of capacities; and his capacities must be developed before they can be filled; his vessel shaped before it can go to the fountain. He must have freedom, before he can yield obedience; he must possess a will, before he can surrender it; affections trained to love visible objects, before they can love the unseen Source; intellectual and moral independence, to make his loyalty significant and his service blessed. Accordingly, the origin and history of the race exhibits the care with which God has hidden himself away from his creatures in the infancy of their existence, lest they should be scorched and shriveled in the glory of his presence. And yet his whole purpose is to create a race that can live in his conscious society, without losing their individuality and freedom in gaining his inspiration and guidance. The whole vexed question of the tardiness of the great Dispensations, and of the necessity of Revelation itself, is to be solved only in the light of this law, the stasile or diastole, or double motion of our Spirits. Man is not made acquainted with God by nature, and God does not come into his earliest stages of existence with distinctness, because spiritual creation must precede spiritual salvation. The first man is of the earth, earthly; the second man is the Lord from heaven; the first Adam was created a living soul; the second Adam a quickening Spirit. Man's creation is not complete at his birth, but continues on in his development as an intellectual and moral being; and this development is primarily more important than the use to which his faculties are put; as the life, health and growth of our children are more important than anything they can do for us, or any affections they manifest toward us in their infancy and youth. If we view the history of the race in a comprehensive way, we shall observe that it has been providentially occupied in all its earlier eras with itself, establishing what may be called its self-hood; and that what is termed natural religion—which is only an inverted self-worship, in which man makes his own duty to suit his tastes and feelings, and, of course, does not make him too strong for his own self-will—is then the only witness of the living God—a witness so meek as not to interfere with the providential process of setting man up in his own right and liberty. Revealed religion—the only religion that ever has had authority, or which, by the nature of the case, can have power to awe, restrain and elevate man, or to overcome the congenital bias of his nature—being something outside of, and independent of, his personality—has necessarily been subsequent to his creation; confined to special representative races and eras; and has applied itself through the slow form of institutional influences, in order to gain a greater power in the end, because over a more freely and fully developed being, surrendering himself voluntarily to a control which enlarges his true freedom, and accepting a liberty in divine dependence of which his previous independence has been only a fictitious foreshadowing.

Thus, taking in all history, we may consider the educational orbit of the race, as comprising itself under natural and revealed religion, as its centrifugal and centripetal forces; natural religion being, as I have said, in its last analysis, self-worship—and of course intensely favorable to self-assertion, individuality and self-development, or alienation from God as a necessary preparation for the worship of God in the end—and revealed religion, being the essential condition of emancipation from self and connection with God, as a power outside of and independent of man—or, God coming to possess, and fill, and occupy the soul he has been making for his dwelling.

But within the domain of revealed religion, and in Christendom, the same centrifugal and centripetal forces continue to act; of course under the modifying influences of revelation. Here, the World represents the centrifugal; the Church, the centripetal force; the world upholding, asserting, and defending Humanity, its freedom, the unimpeded play of its tastes and faculties and desires—favoring the development of the utmost energy, enterprise and individuality; the Church steadily denouncing humanity as depraved, corrupt, unclean, partial, condemned—its freedom, license; its independence, rebellion; its only hope and salvation in and from God. Thus the world and the Church, notwithstanding, or rather because of this disagreement, has each had truth on its side, and each been performing indispensable duties—one making man, and the other saving him; one giving him a being to be saved, and the other putting salvation into his being—one making him "a living soul," the other "a quickening Spirit." The world, and that portion of the Church which has been with the world in this quarrel, has been mainly right in asserting the dignity and rectitude of human nature; the Church mainly right in asserting the despotism and depravity of human nature—for one looked at man with reference only to his faculties, the other with reference only to his destiny. One looked at him as a vessel of honor, in the shape originally given it by his Creator, finished and perfect; the other as a vessel empty, and waiting for a divine fullness, which should prove its true ennobling. There was nothing inconsistent in these ideas. Both were true—and each did injustice to the other's real meaning, but not to the other's terms—and, greatly as the earnest discussion, touching the import and the fitness of the phrase used to convey the ideas of these opposed parties was needed to clear up the real truth, we can afford now to drop it, if prepared on both sides to acknowledge the halfness of our antagonistic statements.

And within the Church, as well as within Christendom, these two forces have been at work, under the names of Romanism and Protestantism; Romanism representing the centripetal force of Christianity, Protestantism the centrifugal; Romanism standing for external or divine authority, Protestantism for internal liberty and individual freedom; Romanism representing God's condescension to men, Pro-

testantism man's aspiration toward perfection; Romanism leading to worship, Protestantism to work. But there is no doubt that Romanism, merely as a religion, fulfilled its function more fully than Protestantism, whose main service have not been to religion, but directly to humanity, and to religion only indirectly. Not that her influences were not vastly, nay, indispensably necessary, even to the ultimate triumph of faith; but they have not been in the way of bringing man's soul more under the idea or the inspiration and way of God, but rather of conscience and intellect, and will—a magnificent development of human faculties and powers, but not, as experience proves, adequate to the religious wants of man; to the peace and rest of the soul, the nature of the sweet and un-fading affections of the Gospel.

Is it not plain, then, that as Protestants of the Protestants, we are at the apogee of our orbit; that in us the centrifugal epoch of humanity has, for this wing of the pendulum at least, reached its bound. For one cycle we have come, I think, to the end of our self-directing, self-asserting, self-developing, self-cultivating faculties; to the end of our honest interest in this necessary, alternate movement. We see it to be so well established in Protestantism at large, that it does not need our leadership—that it is sure to do its work and complete its oscillation independently of us. As yet, we are very weary of the toil it has thrown upon us; the speculation, inquiry, and self-sustaining energy we have put forth under its compulsion. Moreover, having enlarged our faculties, we want a love for them, having achieved our freedom, we know not what to do with it; having cultivated our wills, consciences and intellects to the utmost at present possible, they cry out for objects that they do not find. And this is the painful pause—this the suspended animation, seen and felt throughout Christendom—especially throughout Protestant Christendom, and more particularly throughout our more Protestantized province of the Church. Why is it that the moment we find ourselves in possession of men whom genius, character and scholarship fit to lead us on in our logical career, new victories and the extension of our faith, they almost uniformly become paralyzed by doubts and scruples, and lose their interest in the progress they might assure? It is simply because the small elevation which gives them command of us, reveals to them the absence of any more goal in the direction we have been going. Not brave enough, or quite clear enough, to announce this, they allow themselves to seem smitten with sudden indifference to their former interests, and leave the rank and file to blunder on and find out the truth for themselves. Of later years this has been our almost constant experience as a body. The moment we have given our faith to our leaders, that moment, without changing their allegiance or opinions, they have lost their own faith in themselves and our cause.

Of course this state of things has been attended with other results. Not a few, less conscious of the unrest, weariness and dissatisfaction of ultra-Protestantism, have pronounced the recoil upon it they began to notice, a servile and dangerous retrogradation, and to resist it, have rushed on, reckless of consequences, into a still bolder self-assertion. Like the new war-rocket, which, having expended its first force, lights with its last ember a fresh fuse that propels another projectile far beyond the place where it falls itself, Protestantism, which has exhausted its own orbit, flings off into space its eccentric particles, henceforth to be content with a geocentric, not a heliocentric revolution. Thus the school of Mill and the secularists abroad, and the Emersonian and transcendental school at home, are now, *only one true movement in humanity*—the egoistic—the self-asserting and self-justifying movement—which is Protestantism broken loose from general history, taken out of its place in the providential plan, and made the whole, instead of the part. Toward this position we have of necessity continually tended, and into this many of our bravest and best spirits have gone to dwell, and all of them have been to visit. And now that the ecclesiastical leaders of ultra-Protestantism begin to be anxious to turn their forces, not back, but round and up, we may expect to see literary and regular leaders arise who will have none of their scruples, because little of their experience, and who will press on and inspire the flagging ranks—that for a time may take new courage in the hearing of fresh and cheery voices, and seem to themselves to have great victories before them in the old field. Science, art, and culture will place themselves in the van, which the Church lately held but now deserts; and there are not a few who do not quite say, but hint clearly enough, to be understood by the wise, that the Church of the future will be the diffusion of a universal intelligence, in which natural laws shall take the place of bibles and prayer-books, and Science and Art be the high and only priests.

If, however, universal history is to be heeded, if the great common instincts of humanity are prophetic, if religion is the earliest and latest, the deepest and the highest interest of man, then we may trust that the time of want, the yearning for rest, the longing for legitimate authority, the expectation of relief, the general feeling throughout the devotional portion of Protestantism of dissatisfaction with the existing attitude of things, with a secret faith that God or Christ is about to interpose for its relief, indicating the conception—I do not say the birth—of a new religious epoch, to be distinguished as much by faith, as the last has been by doubt, and in which the temple that man has been building and beautifying, and occupied by its lord—in which the passive side of humanity shall have its long neglected rights; and when, instead of seeking, as the old system is seeking the star alone in the constellation of doubt, He shall seek us, as the shepherd in the parable, leaving the ninety and nine of the flock, sought the lost lamb and folded it in his arms; and in place of self-assertion, self-alienation and life in God, shall again become the type of human experience.

Even the intimations of the destructive philosophy of the positive, which ends in a ritual of worship, and the application of the Hamiltonian metaphysics to orthodoxy which puts the reason of religion in the product of two extremes of absurdity, seem to be lending, unwillingly and money to the same yearning for a settled and externalized faith.

Who can believe, or who, intimately acquainted with the times, can desire to believe that the nineteenth century, however it may be in its place, is to be indefinitely continued? or that the spirit and energy of its inventive, bustling, irreverent, and self-asserting time, is to be wholly turned a time in which knowledge, earnestly, will be given up, and publicly, external accomplishments, arts, and achievements, will largely take the place of the deeper passions and richer experiences of the soul; and in which conjugal love, parental care, filial respect, and the quietude, true friendship, spiritual art, poetic imagination, and the peace, seem so lamentably in abeyance. Man's body, to be sure, is furnished with the lush, and begs for mercy; his nature, to be sure, is on the surface with the unnatural strain; his spirits are ragged, and he is laid, send him leaping or mauling to the mad-house, or to the gallows; with his metallic cable; to decant the ocean's rage, or to swallow the hisson red. His insolent pleasure is to dance, or to showman's rope, or to hang above it in the air, or to be a

dles it to a ripple. His architecture, gay with cumulative cost, covers cheerless homes; his churches, splendid with sectarian rivalry, shelter worshipping hearts. His philanthropic assemblies, crowded and frequent, breathe violence and hatred, while they advocate the rights of man, and rebuke the Church in the tones of Mephistopheles. An age, that has to be busy to save itself from knowing its own destitution! to which leisure is a perpetuated in the peculiar spirit—I do not say in the institutions, achievements, or victories—of an age like this? And when this spirit which now animates the highest and most influential classes of society, and produces the self-criticism, the disintegrating individualism, the pride that kills hospitality, and the strain of social emulation which makes elegant fortresses of men's homes; the ecstatic want behind the exterior abundance; when the cold polish, the brilliant surface, the dead enthusiasm of the best and most characteristic products of the nineteenth century, come to strike downwards and to be seen in connection with the interior culture, the more vulgar tastes, the coarser grain of the masses, as they surely will, we may then perhaps discover the origin of the alarming symptoms of our national life, its vulgar crudity, and as vulgar infidelity, its denial of so many things that are false; its unspirituality and spiritism; its no faith in the Old Testament, and interest in the Mormon Bible and the "Spiritual Telegraph."

Nobody acquainted with that portion of the modern literature of all nations which indicates the inward yearnings of our instant humanity, can fail to acknowledge the omnipresence of a dissatisfied, expectant, and thoroughly bewildered spirit. The cultivated mind of the rising generation, whether in England or America—that of young men and women who will help largely to form the next age—is not so much aggressive or progressive as in a painful equipoise which forbids healthful motion—melancholic, sad, estray or aloof. What Lamartine says so well of one of his characters, "*Il fut né fatigué*," may be said of the most intellectual and spiritual portion of our youth of both sexes. The inherited thought of a Protestant epoch of three centuries duration, is born tired, in the meditative mind of our generation. As a necessity of this state of things, the Protestant Church has lost its hold of the two ends of society—the cultivated and the uncultivated end—of the head, because it is under the dominion of paralyzing ideas, which leave faith a fiction and worship a mockery; of the foot, because it is no longer controlled by that authority which a living and satisfied faith can alone put into the wills and into the actions of the governing classes. The infidelity of our age is not commonly an insolent, self-satisfied, flippant criticism of evidences, or a sour and bitter assault upon Christianity, although we still have that. It is, in the cultivated classes—and with frightful frequency there—a silent, thoughtful, sad consciousness that the soul has no faith, and possesses no religion except the religious sentiment, and knows no God and no Saviour—with a tender reserve toward others, a gentle unwillingness to bring into their own condition those in whom faith still has any existence. And in the uncultivated classes, it is a loss for the time being, in the absorbing interest of life itself, enriched with the emancipated rights and opportunities which this self-asserting epoch has given to the masses—of any sense of a need of religion, with a decay of the affections, instincts, and usages connected with it—a state frightful to consider—not in its immediate, but only in its coming social consequences!

Meanwhile, in the empty crypts and chapels of the human mind have rushed, as by the attraction of a vacuum, the succedaneums and lieutenants of Worship and Faith. The instructed and thoughtful have attempted to revive the worship of Nature; while demonology and witchcrafts have amused the supernatural instincts of the people at large. The microscope and the refracting mirror have become the chief windows of the soul for the educated, whose only spiritual world, it would often seem, now lies in the intricacies of the physical laws of the universe; while the people have been bowing down to patent reapers and sewing-machines, the daguerreotype and the stereoscope, trance mediums and homoeopathic miracles—and both classes have made hero-worship—whether of a horse-tamer or a chess-conqueror—the unconscious indulgence of their diseased and suffering organs of veneration and faith.

It is not strange in a state of things so humiliating, so unsatisfactory, so wearisome for thoughtful spirits as this—so alarming, too, if alarm were not impious as a conclusion, for lovers of their race and their country—that questful inquiries should be made of the past, of philosophy, of experience, of the soul itself, as to the probable issue of this epoch. Nor is it to be at all wondered, that so many, by either positive or negative consent, should be now acknowledging a longing for a revival of the ages of Faith. Many, already, of the noblest heads and strongest hearts of the time, not chargeable, certainly, with ignorance of science, history or philosophy, like Newman abroad, and Brownson at home, have gone boldly and bravely back into the Catholic Church, and with them hundreds of the worshipful, tender and thoughtful young men and women of Protestant Christendom. Without understanding their necessity or their solace, I confess, for one, I value the costly testimony which such a course has given to the worth of the fundamental idea of Catholicism, in a time when puritanical prejudices and terrestrialism combine to confound the superstitious and accidental usages and customs of the Catholic Church, with its essential idea, and so to blind the Protestant world to its own interest in the other and larger half of its integral history.

Protestantism—for I will not say the Protestant Church—stands, and nobly stands, for human rights—for man as against rulers, kings, institutions, ignorance, want, vice, sloth; stands for morality—which is good usage and wise custom, for citizenship, individuality, faculty, will and knowledge. The Catholic Church stood for revelation, for God condescending, for supernaturalism, for bread from heaven, for the authority, the support and the benediction of living and divine persons, outside of humanity and above it. As such, independently of its historical identification with Christianity, Romanism had a sacred and indefeasible right in the history of humanity. It presented God coming to man—as Protestantism represents man coming to himself—and then, perchance, and perchance not, going to the father who comes to meet him. The Church, in every heathen age, has been some rude but potent organization of the idea of God brooding over and descending upon his children; the natural priesthood of the world, having been the spirits, in whom, however crudely, the sense of God overpowered the sense of themselves. What the natural religions of the world thus precluded and typified, the positive religions of history have distinctly articulated and fulfilled. The Christian Church, in its earlier ages, did not embody, nor did it need to embody, the morality of Christ; for at our time of day, morality is the necessary product of knowledge, which, in emancipating the individual, and all individuals, gradually makes order, decency—in short, morality, the only possible condition under which human beings can live together—which is a sufficient account of the tang of worldliness and inadequacy

which disflavors the phrase morality. Morality, though a slow growth, is a sure one, and follows in the wake of education and freedom—marching precisely the political and civil condition of every community.

But the Christian Church embodied and represented what is no growth of civilization, and what is independent of ages and grades of culture—the doctrine and presence of the Holy Ghost—the descent of God into the world, the gift of himself to his children as the *phrema*—the only fulness for the infinite emptiness of the human soul. It represented, in short, what alone is entitled to be called religion—the bond and contract between God and man—in which the superior party is God fulfilling his promise, not man observing his obligation. In nature whose constitutional individuality had been sufficiently secured by a high organization, or by propitious circumstances, the Catholic Church, by the supply of the Holy Spirit which it furnished, and the lively faith it communicated, worked those miracles of saintly character, artistic beauty, and divine poetry, which include as their after-birth, even the great ornaments of the age immediately succeeding the Reformation. But it is equally true that the masses, though immensely and benignantly supported, emancipated and elevated by the earlier ages of the Church, were in the deepest need of the centrifugal movement, which we call Protestantism, when it came—or, rather, when their want of it produced the reaction which was its final cause. For the Church had absorbed the world; the divine had overflowed the shallow channel of humanity, and it needed to be deepened even at the expense of becoming temporarily dry, that it might hold larger measures from the river of God.

The particular, the general, the universal reason for the suspense of faith, we have now successively set forth. It remains only, in conclusion, to look at the form in which we may hope that faith will rally and go on. And this brings us face to face, at last, with what we have been secretly envisaging all the time—the Church question, which is the real question of the earnest, religious thought of the time, and agitates itself and us under all sorts of disguises. Many, indeed, are striving with all their might to prove that there is no such question; that we have got by it; that it is treason to the nineteenth century, to humanity, and to the future, to allow any reality in it; that only priestcraft and quackery give it a seeming importance for their own ends; that the world is going on well enough upon its present tack, and wants only more of what it has already got so much. But these encouraging sceptics cry, Peace, peace, when there is no peace. The Church question is a real question in all Protestant countries—most so in Germany, in England, in America—and it must be met and discussed with a courage which it does not yet find outside of the innermost circles of confidential scholarship and the private communion of hungering hearts.

Who does not see that the fatal misgiving at the bottom of the mind of Protestantism is this: Have the external institutions of religion any authority but expediency? Do they stand for and represent anything but one portion of the human race educating another portion of the human race, which, in the last analysis, is self-culture? And if they stand only for self-culture, on what other basis do they stand than schools and colleges? None whatever, the logical mind will answer, except that they are religious schools and colleges. Make your ordinary schools and colleges, your family education, religious, and you may dispense with the Church, which has no basis but expediency, and is founded wholly in man's wit. Accordingly, it is a very common and spreading feeling, that our religious institutions are approaching their natural term of existence. I know, by personal conference with some of the most living minds of Italy and Germany, that *patriotism* is fast getting to be the only religion of the upper classes; and while their ritual is music and revolution, their immortality is to die for fatherland. And why not, if religion means only human development and self-perfection? What furnishes these is the highest interest of society and man; and if the school does it better than the Church, the school ought to, and will, supersede the Church, as indeed it already occasionally has done in what are thought to be very advanced neighborhoods of this country. But the Protestant of a less uncompromising kind may reply, You overlook the fact that Christianity is a positive revelation of truth and duty, and that the Church, having to embody this revelation, has an excuse and a reason, nay, a necessity for existing. But suppose he is asked, Has not this revelation emptied its contents into the human reason, into history and civilization, until the Gospel of Christ is so mixed with the moral and spiritual life of society, that philosophy and practical wisdom, nay, that society itself, is wiser than the Church? What special or exclusive custody of the Gospel given to the world has the Church? And if we have the Gospel, what want of the Church? I know no answer to this question, if the Gospel mean only or chiefly what it now passes for with most noble spirits—a mere revelation of truth. It is more. It is a gift of life, or communication of power, which is continuous, its force and virtue always residing in its living fountain, making the Church, through which it is given, not a mere reservoir that may be emptied, but a permanent conduit or channel, through which flows down the eternal river of God. But is the Church, in fact, such a channel, supposing even that the fountain be alive and flowing, and that God be really immanent, communicating a force not merely in but to our souls through His Gospel and by His Son? Is not society itself now, in its total organization, the vehicle through which the consciousness of God, opened by Christ, reveals itself to and nourishes and makes divine, the life and heart of man? In short, is not that invisible Church, which, without noise of hammer or saw, secretly builds itself up in the spiritual life of humanity, far more real, life-giving and sustaining, than the visible Church, which the extant religious institutions of Christendom claim to be? The query is plausible, and is proposed by noble men among us. But has it only an affirmative answer? Far be it from me to deny that the Holy Spirit, to an extent seldom appreciated, that God himself, to a degree infinitely beyond any ordinary or possible recognition, that Christ, in these latter ages, in an immeasurable sum, is the secret life of humanity. Were there not a vast deal more of God and Christ and the Holy Ghost in the world than the world knows of, or thinks for, we should go to ruin swiftly indeed. But I am persuaded that we have, as social and terrestrial beings living in definite historical relations, a great deal more of obligation to the visible than to the invisible Church. The invisible Church takes due care of itself and of us; the visible Church is committed to our hands. I do not say that the visible is as important as the invisible, or as great in its influence, but only that it is our charge, because of the two it alone is within our voluntary reach. Moreover, I am convinced, that in accordance with the whole analogies of Providence, every radically important relationship of humanity is, and must be, embodied in an external institution; the relation of the exclusive affections, in the family, the social relations in society, the political in the State, the religious in the Church.

I am well enough aware that the *ekklesia* of the Scriptures is the collection or congregation of the *laos*, the called. But it is only an illustration of the common rule governing our humanity in all things, that the collection or calling together of human beings in any one of their radical relationships, or about any one of their essential needs or aspirations, develops at once something which none of their individual parties could have predicted or anticipated, or in himself possessed—a principle, a compound of relationship—a "*tertium quid*," which is very different from any of the elements of which it is composed. Thus man is a domestic, a social, a political, an ecclesiastical being; but it is absurd to say that any individual man is this, each one of these things, the family, society, the State, the Church, being impossible to an isolated being, and even inconceivable until it has been experienced as the fruit of a community of life. There is

a Church in humanity, as there is a family state, a social state, and a political state—a Church which has always been developed, and has been the principal source of the religious life of humanity. Christianity takes advantage of a previously existent institution, which was not simply Jewish, but human, when she pours her life through the Church. This is the reason why Christ established His Church, but not the Church, and why so little of the thought and inspiration of our Lord is used to reconstruct an institution already organized, through which His Spirit was to flow; but that spirit was no less shut up in an institution and an organization than is the family, differing by various shades and usages as that does, but always tending to its pure and holy type of strict monogamy; or than the State is, or than society is.

Would that I could develop here, at a time so forgetful and reckless of the dependence of society on organization, the doctrine of institutions, the only instruments, except literature and the blood, by which the riches of ages, the experience and wisdom of humanity, are handed down; institutions the only constant and adequate teachers of the masses, and which are to the average mind all that honor, conscience and intellect are to exceptional men and women. But I forbear.

Christianity, nothing until an institution, seized the Church as the pre-established channel and organ of her influence and transmission, the conduit of her living water, the vehicle of her Holy Spirit; she put her own external marks upon it, as well as her own interior life into it, and has at length made the Church to mean men Church, as the Bible has come to mean her sacred books. All sacred books predicted the Bible, which has summed them up, and dismissed them from duty; and the Church in the wilderness predicted the Church in Christian civilization, which should publish the eternal Word. Thus the Church is neither new nor old, neither fixed nor transitional; it is simply living, and therefore, like the family and the State, is customary and uncustomed, is cold, is warm, is recognized, is unrecognized, is Roman, Greek, English, American, but always the Church, the organic, external vehicle of God's Word and the Holy Spirit to aggregate or congregate humanity. The individual can join the Church only in his capacity of a member of the human race. It is his humanity or *oceanus* with, and dependence upon, his race, that makes him eligible to Church membership, as it is his relationship to his kind that alone makes the bond of the family, of society, or of the State, and existence in them, possible to him.

The common consciousness of God, which is the Gospel, none partake who willfully cut themselves off from the body of Christ. It is therefore a fact (and anybody may see it who reads the recent letter to his congregation of the gifted hierarch of this neighborhood, the ultimatum of Protestant negotiations) that hostility to the Church is fatal to the memory of the spirit of Christ once possessed, much more to the attainment of it; that the unction of the Holy One is lost even by those unconscious of their misfortune, in this only possible form of *consecration*.

In his individual capacity as an inorganic, unrelated, independent being, a man has not, and can not have, the affections, internal experiences and dispositions, or the powers and blessings, which he can, and may, and will receive in his corporate capacity in either or any of the great departments of his humanity, the family, the State, the Church. Nor is there any complete and satisfactory, perhaps no real, way to come into this corporate capacity except through a publicly recognized and legitimate organization, whether domestic, political, or religious. "The powers that be are ordained of God;" the laws governing the family order are, in each country, for the time, divinely empowered to shield what society did not make and can not unmake; and the historical Church, for the time being, and the place, in which it organizes the Word of God, and institutes the channel of divine grace, is a divine institution, connection with which is the normal, not the only condition of salvation. I am not to be driven from this ground by arguments drawn from the number and variety of churches, or the petty, less character of many of them, or their often imperfect and miserable administration, any more than the unhappy marriages, or the wretched laws applicable to them, should drive me from my reverence for the family as a divine institution and order. I recognize the fact that in all Christian countries the main channel of the religious life of the people is an external organization. I know that the whole Gospel can not be taught to individuals, as individuals. I believe that the Holy Spirit communicates with humanity, and not with private persons. God speaks to men, individual men, through their consciences; but the Holy Spirit is God coming into the world through his Word—a living word, but still a word, a spoken, taught, published word, which is neither communicated to individuals, nor from individuals, but from the Church to humanity. This doctrine does not deny open relations between individual men and their Maker, does not deny spiritual influences to private souls; but it denies that the Holy Ghost is to be confounded with these private whispers, or that the religious life of the world is mainly due to these independent and inorganic suggestions.

"No prophecy is of any private interpretation." The view of Christianity which makes it the magnificent outbirth of a great private individual, the Galilean peasant, saint, philosopher, and seer; or of the Gospel which makes it a business between one private man, namely, oneself, and another private man, Jesus Christ; or of religion which, leaving out the bond which is the Church, makes it a matter between a man and his God; or of the Church which establishes it fundamentally in the personal experience and worth of every good man, is a view false to the constitution of humanity, the conditions of man's historic existence and development, a profound psychological, or a wide practical analysis—false to the facts, experiences, instincts, and imaginations of men. It is the cause and consequence, the consequence and cause, of the disintegrating ideas and usages which are now creating the injurious and unsatisfactory aspects of our Christian civilization; and as such, I have now, in conscious infirmity, and with an appalling sense of crudity and blindness, excusable only because the age is crude and groping, attempted to set forth the principal grounds of it.

What, then, have we to do, waiting on God's help, to reanimate the Church, but heartily to recognize the existing religious institutions of Christendom as the chosen channel through which the divine Word is speaking to descend into humanity and the world? Do you ask whether, upon the theory that the Church contains the power of God, and is a channel of influences independent of human will, we have any ability to increase or diminish its contribution? or whether our recognition of its presence and working can touch its efficacy? I reply that whatever else we know and, we may safely assume to know this, that no view of God's agency, or Christ's, or the Holy Ghost's, which sets aside human responsibility, or ignores human will, or makes the action of any of them independent of the mental, moral and spiritual organization of humanity, which they are aiming to bless and save, can be a sound or true view. You might as well attempt to disconnect the freedom of the arm that moves the organ barrel from the previously arranged teeth, and springs, and pipes of the organ itself, or the freedom of the stream from the configuration of the banks that make the river, as disconnect man's freedom and responsibility from God's freedom and help. A revelation comes only to a being made to receive, and capable of receiving, revelations; the Holy Ghost comes only to a being made to receive, and capable of receiving, the Holy Ghost; the Church exists, and is designed, for a being fitted to receive spiritual life and salvation through a Church, and his fitness lies in his faculties and powers corresponding to, or in any degree identified with, the faculties and powers of the Being who makes revelation, sends the Holy Spirit, and

* I hear my contemporaries boast of the enlightened age they live in. I do not find this light. To me it seems that we stand on a more distinctly than heretofore. I do not find that we solve them. We are very human in our doubts. Never, I think, since the world began, was so wide a prospect of light perplexity laid open to the speculative mind. We walk our labyrinth in clear day, but we don't get out of it. Society and Religion lie dissected before us. We analyze, detect, repudiate; we rush back and gather up the fragments of what a moment before we had torn in pieces. We embrace again the old forms and the old gods, and we embrace them at the last, perhaps, with as much of despair as of hope.—*Thoreau's "Confessions of a Solitary,"* p. 18.

animates the Church. The seed has relation to the sun, and it must germinate in the dark, and press upon the surface, before it can receive the direct beams of its God. There are faculties in man that must lay hold on God, as there are powers in God that will lay hold on man: the initiation is to be taken now by one, now by the other; but any theory of the Church, or of the Holy Spirit, which violates, paralyzes, or in any way disparages the activity and responsibility of man's own will in seeking God, is false to human nature and to God.

Meanwhile, the Church as a divine and specific institution, having the stewardship of the Holy Ghost and the dispensation of the Word of God, is to be maintained and upheld in its external form as a separate and distinct, a precious and indispensable interest of humanity. All the tendencies to merge it in other interests and organizations, to break down the barriers that define its sphere, to extinguish the lineaments of its supernatural origin and supernatural functions, to secularize (I do not say to liberalize) its sacred day, to empty its rites and forms of mystic significance, to rationalize its teachings, are to be resisted. The Church is to be content with its religious function and office. It is not the source and vehicle of the general culture of society; it is not the guide and critic of science, and art, and social progress. These precious interests have other protectors and inspirers. Let science and philosophy, the schools and the journals, the critics and the social reformers, fulfill their own high and important tasks. The Church would be blind to her own interests, not to rejoice in, and to bless their exertions, and to pray for their success. But she has her own peculiar and precious work to do, her own sacred department to fill, which can not be administered with the highest success in commixture or in partnership with other important offices. States of society may arise in which all institutions, organizations, and offices are temporarily confounded, compelled to interchange functions and functionalities; as in a fire, or a shipwreck, or a wilderness, age, sex, grade, decorum, order and usage, are necessarily and usefully forgotten and superseded. But as nobody can desire to return to that semi-barbaric condition in which our American pioneers lived, when one and the same room served as hall, kitchen, parlor and bedchamber for the household and its guests—although, no doubt, that compact and versatile style of housekeeping had its charm and its disciplinary influences—so we are not wise nor considerate of the laws and wants of our nature, when we seek to level its great partitions, and to confound the professions and institutions auxiliary to them. It was a great convenience in our early New England life to have what was called a meeting-house, to serve as church, town hall, concert-room and exchange, in which, perhaps, a fire-engine shed stood at one corner, a gun-room at another, and a house at a third; and it may have been economical at a later era, to occupy the cellars of our city churches for storage of spirits and molasses; but nobody who has considered the law of association can regard such a state of things as one to be cherished, however it might be tolerated.

The alleged superiority to prejudices which would dance in a church, or worship in a theater, play cards on a Sunday, or end the ball with a benediction, preach and pray in the striped costume of a harlequin, or invite a promiscuous company in the midst of jollity to unite in prayer—is a coarse trampling upon the delicate perceptions of fitness, a rude obliteration of the nicer distinctions of human feeling—which, if carried out, would end in barbarizing humanity. The author of "The Roman Question" wittily complains of the Pontifical rule, that under it "one sole, identical caste possesses the right of administering both sacraments and provinces, of confirming little boys and the judgments of the lower courts, of dispatching parting souls and captains' commissions." The transcendental philosophy which generalizes away all diverse concretes into monotonous abstractions, and delights in making the secular and the sacred, the right and the wrong, the grave and the gay, the male and the female, the world and the church, the human and the divine, the natural and the supernatural, one and the same, pursues the exact reverse of the order of creation, which is a steady multiplication of distinctions, a growth of diversity, an ascent from roots into branches, twigs, flowers and fruits. The alleged simplification of our modern medico-philosophic theology, is a simplicity like that which might unite and condense family life, by dismissing the servants and burying the children.

Let the Church feel that it has a sphere quite as important as it can fill, in maintaining the worshipful and God-fearing affections—in supplying the purely religious wants of the people. I would have it undertake less, in order to do more; it would exert a larger influence in the end by confining its work to the illumination of the spiritual interior, the communication of the Holy Ghost.

If we imagine this to be a short, a vague, a monotonous work, it is only because we have not considered that the communication of the contents of revelation, the supply of the Holy Spirit, and the publishing of the Word, the conversion, regeneration, and sanctifying of the souls of men, involves the perpetual reproduction of Christ's life, precepts, history and spirit. I know how degenerate a sense of Christianity, the so-called advanced feeling about the Gospel is. The words of the Bible pass for the Word of God, which that Bible is: the words of Jesus, for Jesus himself, the Word that came down from heaven. But God's Word is God's power, God's wisdom, God's love made known in the great language of natural and supernatural events. God talks in creation, in history, in revelation. Nations are his alphabet, epochs his syllables, humanity his discourse. The Bible is God's Word, because it is the record of his dealings with nations and ages. More especially, and in the most pregnant and peculiar sense, Christ is the Word of God; not what he said, but what he was, and did, and suffered, and thus showed and taught; and his words and promises and prospects are only part and parcel of his life and death, his resurrection and perpetual epiphany in the Church. Christ must be formed in us, the hope of glory. God speaks peculiarly and savingly to every soul in whom he makes Christ live. And the work of the Church is, so to speak to the world, in the midst of great historic incidents; so to preach by emphasizing the commemorative days, and illuminating the holy symbols—and passing on the successive events which made the doctrines of Christianity—as gradually to thunder into the deaf ear of humanity the saving lesson of the Gospel.

No lecture-room can do this; no preaching-man can do this; no thin, ghostly individualism, or meager congregationalism can do this. It calls for the organic, instituted, ritualized, impersonal, steady, patient work of the Church—which, taking infancy in its arms, shall baptize it, not as a family custom, but a Church sacrament; which shall speak to the growing children by imaginative symbols and holy festivals—and not merely by Sunday-school lessons and strawberry feasts; which shall confirm them and take them into the more immediate bosom of the Church as they attain adult years, and are about to step beyond the threshold of domestic life; which shall make both marriage and burial, rites of the immediate altar—and give back to the communion-service the mystic sanctity which two centuries have been successfully trying to dispel, without gaining by this rationality anything except the prospect of its extinction. A new Catholic Church—a Church in which the needed, but painful experience of Protestantism, shall have taught us how to maintain a dignified, symbolic, and mystic Church organization without the aid of the State or the authority of the Pope—their support being now supplied by the clamorous wants of our starved imaginations and suppressed devotional instincts—this is the demand of the weary, unchurched humanity of our era. How to remove the various obstacles, how to inaugurate the

various steps to it—is probably more than any man's wisdom is adequate to direct just now. But to articulate, or even to try to articulate the dumb wants of the religious times, is at least one step to it. It is a cry for help, which God will hear, and will answer by some new word from the Holy Ghost, when humanity is able and willing to bear it.

PERSONAL AND SPECIAL NOTICES.

Lamartine Hall, cor. 8th Avenue and 29th-street.

T. C. Beuning will lecture next Sunday morning at half-past 10. Regular meetings every Sunday. Morning, preaching by Rev. Mr. Jones; afternoon, conference or lecture; evening, circle for trance speakers.

Clinton Hall.

The Spiritualists continue to meet at Clinton Hall, Astor Place, as usual, every Sunday at 3 o'clock, P. M., for lectures and conference exercises. All are invited to attend.

Mrs. Spence's Lectures.

Mrs. Amanda M. Spence will lecture at Williamantic, Conn., on the 1st and 2d Sundays in August. Invitations may be addressed to 534 Broadway, New York.

Miss Amelia Jenny Dods.

This young lady, whose lectures on Spiritualism made such a favorable impression on the Brooklynites last winter, is prepared to respond to the calls of those who desire her services in the lecturing field. She may be addressed No. 62 Laurence street, Brooklyn, N. Y.

Miss Hardinge's Movements.

Emma Hardinge will conclude her summer engagements at Oswego, Buffalo, Oswego, Schenectady, etc. In September Miss Hardinge will start for the West, South, and North,—speaking in October at St. Louis, in November at Memphis, and in December at New Orleans. Miss Hardinge returns to Philadelphia in March, 1860. Address till next October, 8 Fourth Avenue, New York.

Spiritualistic meetings, in Oswego, are held every Sunday afternoon and evening. Miss A. M. Sprague will occupy the desk during August; Mr. F. L. Walsworth during September; Rev. John Pierpont during October; Mrs. F. O. Hagger during November; Mr. J. M. Pebles during December.

Spiritualists' Pic-nic.

A Spiritualists' Pic-nic will be held at Fort Lee, on Wednesday, Aug. 24, 1859—if fair; if not, on the following day. The steamboat *Thomas E. Hulse* leaves foot of Spring-street quarter before 9 A. M., and 1 P. M. Returning—half-past 3 and 6 P. M., landing at Twenty-second street, each way. Tickets for the grounds, 10 cents. Fare on the boat, 10 cents.

Spiritualism in Oswego.

Since the investigations afforded in the Oswego jail to visitors of the Davenport boys, (mediums,) much interest prevails on the subject in that city. We copy the following from a private letter just received:

"We would be glad to have you come out here and see how Spiritualism is prospering in this city. We sustain regular free Sunday meetings; speakers are now engaged up to Jan. 1, 1860."

If we could only get all our mediums into the several jails throughout the country, and the jailors would be as accommodating as the jailor at Oswego, and let the citizens in free to the spiritual circles, the whole country would soon be convinced, and we have nothing to regret for the incarceration of the Davenport mediums, except the persecuting Spirit which put them there. We thank our friend for the invitation to visit the Spiritualists in Oswego, and if our duties here will warrant it, we shall most gladly visit them. We feel that they are actuated by a commendable spirit and zeal for truth and righteousness, and although we may not be able to greet them face to face, our spirit is cheered and invigorated by their good report.

JUDGE EDMONDS AND JOHN C. EWER.

St. Louis, August 4, 1859.

I have just seen an old friend who has been long a resident of California, who states positively that Ewer and he were intimate, and that Ewer was an unconscious writing-medium—that his hand wrote what was new to him. On the appearance of Ewer's letter in the Eastern papers, my informant called him to account about denying the spiritual part of it, but Ewer promised to write to the Judge explaining it, which he never did.

I thought at the time that no one could write such a piece other than a Spirit—one well versed in spiritual philosophy, and it so turns out. Though the refutation was long delayed, it has come at last. That was undoubtedly a spiritual manifestation and not a dodge, as the artful Ewer pretended.

The whilom medium is now a regular preacher in the Episcopal order, having progressed from Universalism to that old foggy institution, a branch of the mother Church.

A. MILTENBERGER.

NEWS ITEMS.

FROM EUROPE.—The *Arabia* which arrived at Halifax on the 9th, and the *City of Baltimore* which was intercepted off Cape Race by the news yachts, on the 10th, bring the following items:

The Emperor Napoleon had decided that the French army and navy should be restored to a peace footing with the least possible delay. He was generally regarded as sincere, and his intentions were considered pacific.

The Zurich Conference had not yet been held. The English Ministry had announced that they would not accept an invitation to send a Plenipotentiary to a European Congress until the result of the Zurich Conference is known.

Lords John Russell and Palmerston had made important speeches in Parliament on European affairs. They admitted that England had acted as the medium for conveying terms from France to Austria, but said that, in doing so, she did not indorse them.

The subject of the national defenses had also been debated, and the speeches on the government side exhibited an intention to vigorously prosecute the work.

The *Monitor's* announcement of the disarmament caused buoyancy on the Bourse, and the Rentes advanced 1 per cent., but the rise was subsequently partially lost, the closing quotations on Friday being 68½, 45c.

The Sardinian Plenipotentiary to the Zurich Conference had reached Paris.

Italy was comparatively quiet, and the accounts therefrom are of a more peaceful character.

THE CONFERENCE.—The date for the Zurich Conference was not yet fixed, but it was expected to meet in a few days. Count Colerado, the representative of Austria, reached Marseilles on the 27th, and it is said proceeded direct for Zurich.

The *City of Baltimore* brings the definite announcement that the French Army of Observation on the Rhine, has been dissolved.

The American Minister at Rome has obtained four hundred francs compensation for Mr. Perkins of Boston, whose property was destroyed and family put in danger of their lives in the affair at Perugia.

PIKE'S PEAK.—A special dispatch to the *St. Louis Republican*, August 12th, contains dates from Denver City to the 3d. A Convention of 166 delegates was in session, for the purpose of taking the steps necessary to form the country adjacent to the mine into a Territory, to be called Jefferson. The intention is to apply at the next session of Congress for recognition as a Territorial Government.

COUNTERFEITING AMONG THE MORMONS.—A grand scheme of counterfeiting has been discovered among the Mormons at Salt Lake City, in which there are indications that the highest authorities among the Saints are implicated. A telegram from St. Louis, under date of August 10th says: "One of the counterfeit checks on the Sub-Treasury of St. Louis was received here yesterday. It is an admirable imitation of the genuine, and well calculated to deceive. The words and materials seized by the U. S. Marshal were found in the church-tithing office of Brigham Young. The parties arrested are said to be Mormons of high standing. It is understood that the profits arising from the transaction were to accrue to the benefit of the Church."

TRIAL OF STEAM PLOWS.—The Executive Committee of the Illinois State Agricultural Society have made arrangements for a trial of Steam Plows, to be held in connection with the Annual Fair at Freeport. Prizes of \$3,000 for the best, and \$2,000 for the next best, are offered. The Illinois Central Railroad Co. offer additional \$1,500 for the best steam plow, to gain which the machine must be exhibited at three points on the line of the road. The awards in both cases are to be made by the Executive Board of the Society in connection with three machinists selected by them. Messrs. Hedges of Cincinnati, Gates of Chicago, and Allen of St. Louis, have been chosen to the office.

COLUMBUS, O., Aug. 12.—This morning, Messrs. Peck, Carpenter, and Fairchild, of Oberlin, who had been here attending the Anti-Slavery Convention, were served up with the notice of a suit instituted against them by the U. S. Deputy Marshal for false imprisonment, the damages being laid at \$20,000.

CLERICAL CRIM. CON.—Rev. Mr. Godfrey, who was ordained at Trinity (Episcopal) Church, in this city, during the latter part of last Winter, and soon after received a call to assume the pastoral charge of an Episcopal church at Galveston, Texas, has lately been guilty of eloping with a married woman of the name of Syke, of West Canada. The outraged husband pursued, and overtook the frail one in New York, but finding her incorrigible, abandoned her to her fate.

WRIGHT COUNTY, MINNESOTA, IN INSURRECTION.—Gov. Sibley of Minnesota has issued a proclamation calling out the military to restore order in Wright county, which is declared in a state of insurrection. The Governor says: "Twice has an armed mob in Wright county outraged the public sentiment—first by the unlawful hanging of Oscar F. Jackson, after he had had an impartial trial, and been acquitted by a jury of that county; and subsequently, on the 3d inst., by rescuing an alleged participant in the crime from the custody of the civil authorities. To assert the majesty of the law, and to subdue the spirit of ruffianism which has thus manifested itself by overt acts, prompt measures will be taken."

The *Evening Post* announces on the authority of a private letter which arrived by the *Persia*, from an intimate personal friend of the novelist, that Mr. Charles Dickens will visit this country during the ensuing Autumn, and give the readings from his own works that have been so successful in England.

According to one of the Sunday papers published in this city, the value of the jewels presented by Senor Oviedo the Cuban, whose approaching marriage has caused great excitement in all fashionable circles, is only \$13,000, instead of \$600,000, as was at first reported.

The Indianapolis *Journal* says that the poor-house of Monroe county, in that State, had for one of its inmates a number of years, a sister of Robert Fulton, the originator of the steamboat.

FRANKLIN PLUCK.—A notorious ruffian, known in Southwestern Kansas as Jack Cuda, was recently killed by a woman whose husband he had shot. The widow challenged him to fight a duel and as the ruffian declined, she attacked him with a revolver and lodged three balls in his body, one of which passed through his heart.

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Mrs. Mulligan had been afflicted, for years, with the heart disease. The physicians pronounced her incurable, and gave her up to die. Mrs. Lister persuaded her to come to the Scott Healing Institute. After the third visit, she was able to do a hard day's scrubbing and washing. She is now enjoying perfect health. She resides No. 106 Tenth-avenue, New York city. Dr. John Scott only placed his hands on her three times.

Mrs. Smith, (late Mrs. Hall), residing at Mr. Levy's boarding house, cured of Scarlet Fever in ten minutes.

Thousands of other persons under the establishment of the Scott Healing Institute, had cures with but a small outlay of expense. Out of 1,400 patients treated at the Scott Healing Institute, 900 of them have been cured, but what has remained, remarkable cures. (400 hours from 8 A.M. to 6 P.M.)

Address, JOHN SCOTT, 36 Bond-street, New York.

Scott's Healing Institute—Removal.

The undersigned here leave to say to his relatives and the public, that he has removed his establishment from 36 Bond-street, New York, where he will continue to attend to the afflicted as (as he hopes) his usual success. Having maintained his Institute, both in room and a situation, he is prepared to receive patients from all parts of the country.